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Bulletin of Friends' Historical Association

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Notice to Members

The Membership Committee would call the attention of the members of the Historical Association to the fact that our activities could be greatly expanded if we had a larger membership.

Any member of the Society of Friends and also non-Friends are eligible for membership and the committee would welcome nominations. Kindly forward such nominations to the Chairman of the Membership Committee, Anna J. Branson, Walnut Hill, 4111 Walnut Street, Philadelphia, Pennsylvania.

Annual membership dues, $2.00. Life membership, $50.00.

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Volume 16, No. 2 Autumn, 1927

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THE KEITHIAN SEPARATION

By Horace Mather Lippincott

Read before the Friends' Historical Association at Abington Meeting House the 28 of Fifth Month, 1927.

The Society of Friends was born in a day of intense religious controversy which was so absorbing as to control the political and, indeed, the whole conduct of the people. It was well nigh impossible to separate religious from political prejudices. To private arguments were added public debates and to heavy treatises was joined a vigorous pamphleteering. Religion was then the chief motive in men's lives.

Into this earnest controversial atmosphere was born George Keith in 1638 of the Keiths of Keith Hall, Aberdeenshire, Scotland. He was educated at Marischal College and took his M.A. at Aberdeen University in 1662. Intended for the Scottish Kirk he became a surveyor and mathematician but spent most of his life in preaching and controversy.

Bishop Burnet, who knew him at College, says he "was the most learned man ever in the Quaker sect, well versed both in Oriental tongues and in philosophy and in mathematics."

He embraced the doctrines of Quakerism about 1664 and shared with Alexander Jaffray and Robert Barclay the famous discussion of his faith at Aberdeen University in 1675 which occasioned one of several imprisonments.

He became Master of a school at Edmonton in Middlesex, worked in great unity with William Penn and Robert Barclay and shared with them a visit to Germany. His selection by Barclay as Surveyor General of New Jersey to run the "Province Line" between East and West Jersey and by Penn to head the newly

chartered School in Philadelphia led to his emigration to America in 1684. He arrived with his wife, two daughters, an apprentice and two maid-servants, and settled near Freehold in Monmouth County, New Jersey. In 1689 he removed to Philadelphia as Master of the new School chartered by Penn. For 27 years he was prominent as a leader in the Society at large and shared the full measure of writing, public discussion and persecution so characteristic of the unflinching spirit of the early Quaker apostle. He was intellectually a great man.

His scholarship and distinction as an exponent of Quaker faith led him, perhaps without presumption, to aspire to leadership of the members in America. He first proposed some changes in Discipline seeking to correct a general slackness in its administration. He then undertook to correct by Orthodox standards the loose preaching he was hearing at meetings. He insisted on doctrines well accepted by contemporary theologians, but of which probably his fellow ministers present had never heard, while he indulged in speculations which perhaps they did not comprehend. He charged that Friends had in their preaching of the inward Christ neglected the outward. He asserted that ministers declared that they could be saved by the Christ within "without anything else" and hence that they undervalued the historic Christ and the Scriptures. The magistrates were often ministers and in their civil functions would arrest offenders by force which he said was inconsistent with the profession of non-resistance to evil.

It is easy to see how a scholar like George Keith would be restive under the preaching of many crude and narrow men whose sole endowment for the ministry was inspiration and a direct, divine leading into all truth, which had such sanction from the leaders of society. He could not fail to see the lack of perspective and breadth of such men but he undervalued their simple, pure lives and missionary zeal which more often "spoke to the condition" of their hearers than his own erudition.

In urging the universality of the need of faith in the historic Christ for salvation, in attempting to restrain the tendency to allegorize the New Testament and establish a confession of faith that would abridge the liberty or contradict the views of many established ministers, he brought about the opposition of such

powerful Friends and political leaders as Samuel Jennings and Thomas Lloyd. Thomas Stockdale, whom he reproved for excluding the outward Christ, criticised him for preaching two Christs and so brought on a disciplinary procedure in the Monthly Meeting involving bitter and violent accusations. Party spirit began to show and various technicalities of Discipline were introduced which carried the controversy through Quarterly and Yearly Meetings. A sample of Keith's behaviour during this heated discussion was his statement to a committee of the Quarterly Meeting appointed to admonish him that there were "more damnable heresies and doctrines of devils among the Quakers than among any profession of Protestants," and that he trampled "the judgment of the Meeting under his feet as dirt."

At the Monthly Meeting held on March 25, 1692, some of Keith's opponents proposed to change the hour and place of meetings for worship established for the winter. His faction objected to this but it was agreed to by the majority of the meeting and declared adopted. Accordingly, Meeting convened at the Centre Meeting House but the supporters of Keith claiming that the change contravened the principle of unanimity by which all Friends' Meetings were conducted met at the usual time in the afternoon at the Bank Meeting House and a few held a private meeting at Keith's house. Technicalities of Discipline and house locking followed and so as in many religious, political and economic controversies the original and fundamental matters involved instead of being debated in a temperate and considerate spirit to a reasonable conclusion were submerged in a succession of superficial and nonessential trivialities.

So arose the "Keithians," "Separatists" or "Christian Quakers" as they were variously called and hundreds of all faiths flocked to hear the eloquent and able minister who had caused all the heat and disturbance. It was asserted that Keith had the ascendancy in 16 out of 32 meetings. Some endeavor at a restoration of unity was attempted by the Separatists provided the others would bring their erroneous ministers to a confession of error and would declare certain fundamental doctrines. Friends from England attempted a conference but all to no avail.

The Meeting of Ministers and Elders in Philadelphia having

in vain labored with George Keith in order to convince him of his unchristian conduct, and to effect a reconciliation, at length published a declaration of their disunity with him. In this document, after describing his turbulent behaviour and railing accusations, they say: "we have offered in several Meetings for his satisfaction, and to prevent strife among us, and for preserving the peace of the Church, to deliver a confession of our Christian faith, and in the words of the apostles and disciples, his faithful followers; or we would declare our belief in testimonies of our ancient Friends and faithful brethren, who were generally received by us; or we would concur and agree upon a confession and have it transmitted for the approbation of the Yearly Meeting here or the Yearly Meeting at London; yea, it was offered unto him at the same time that a confession concerning the main matters of controversy should be given out of a book of his own; but all was slighted as insufficient. . . . We are hereby brought under a religious constraint, and to prevent other meetings from being further injured by him, to give forth this testimony, strained as it were from us by his many and violent provocations, viz: That we cannot own him in such ungodly speeches and disorderly behaviour, or in his separate meetings, and that we disown the same as proceeding from a wrong spirit, which brings into distraction and confusion outwardly. And until he condemn and decline the same, we cannot receive him in his public ministry, and would have him cease to offer his gift as such among us, or elsewhere among Friends, till he be reconciled to his offended brethren. And as to those few of our brethren in the gift of the ministry who are gone out with George Keith into his uncharitable and dividing spirit (the miserable effects whereof many of us have sufficiently known in Old England and other parts) our judgment is, that whilst they continue such, they become unqualified to the work of the gospel, as degenerating from the guidance of God's blessed and peaceable spirit in their hearts, from whence proceeds the effectual New Testament Ministry, and being turned from the peaceable fruits thereof, are gone to uncharity and contention. And now all of you who have walked in fellowship and communion with us, and are drawn aside through inconsideration or otherwise into the spirit of separation and prejudice against our meetings, orderly

established, and wherein we have been often mutually refreshed together, we cannot but in the fear of God, and in the love to your Souls, admonish you also of the insecurity of your present state, and that therein we cannot have unity with you, and unless you return from under that spirit, dryness and barrenness from the Lord will be your reward."

This declaration was published against Keith by the Quarterly Meeting 4 mo. 20, 1692, signed by 28 public Friends who went from Meeting to Meeting to deliver the judgment. An appeal was taken to the Yearly Meeting and Bradford the printer, having taken side with Keith, printed this Appeal. The matter was taken to Court as a libel since some of those signing the declaration were Magistrates, and so fuel was added to the fire.

Abington Monthly Meeting held at Frankford on the 27 of Fourth Month 1692 adopted the following minute:

"A paper of condemnation given forth by a public meeting of Friends at Philadelphia against George Keith and his separate company was this day read in our Monthly Meeting." There was a considerable part of the meeting which objected to the reading but evidently the greater part desired it.

Bucks Quarterly Meeting read and approved it.

The Yearly Meeting was held at Burlington from the 4th to the 7th day of 7th Month and was conducted with shrewd tactics on the part of each faction. Keith and his followers were kept out of the Meeting and so no opportunity afforded him to make a speech and this has been adversely commented upon by historians not Friends who did not know or understand the Discipline of the Society which forbids those under the care of the Meeting for violations from sitting in Meetings for Discipline. Thomas Lloyd was the leader of the Meeting party and succeeded in having the declaration against Keith approved, as follows:

"We find it our duty to join with our brethren in their testimony against that spirit of reviling, railing, lying, slandering, and falsely accusing, which hath risen and acted notoriously in George Keith and his adherents, which hath led them into a mischievious and hurtful separation. And we do hereby declare that we have not nor cannot have unity in spirit with any of them, until they return and repent of their evil aforesaid. Therefore, dear friends,

all you that love Zion's peace and concord amongst brethren, and regard your everlasting welfare, beware of being taken or defiled by that spirit; and for as much as contention and strife is its food, avoid as much as may be all contests and debates with those that are in it."

Seventy members then signed a statement that Keith and his friends were not guilty of the division leading to the setting up of separate meetings, that the 28 who signed the paper of condemnation should recall it, and should condemn it in writing. Accounts on both sides, the various papers issued and various pamphlets in contentious and bitter spirit were printed and the court procedures already referred to were vigorously prosecuted. Thus the whole uproar drew in a much wider circle of the people than the membership of the Society of Friends and gave Keith a prominence which he would not otherwise have obtained. He went to England in 1693 where visiting Friends from America appeared against him and he was disowned by London Yearly Meeting May 25, 1695. The meeting was careful to state that its action was not for doctrine but for his unbearable temper and carriage and his refusal to withdraw his intemperate charges against the Friends of Philadelphia.

So passed out of the Society one of its chief ornaments during its formative period, a vigorous, resolute spirit, able and eager in the upholding of his faith against all comers and quite the best fitted intellectually of all the first Publishers of Truth. Perhaps he may be the shining example of George Fox's emphatic warning about the ministry of that day most typically phrased in his saying that it did not require an Oxford training to make a minister. While recognizing the value of education Fox constantly warned against the dominance of the intellect and the individual mind over the manifestation of God's spirit in each heart and the need for a humble subservience to this spiritual experience as the dominant guiding force in faith and works.

George Keith returned to man-made religion and entered the ministry of the Established Church, being made a deacon by the Bishop of London May 12, 1700.

His next appearance in New Jersey was as the accredited agent of the Society for the Propagation of the Gospel in Foreign Parts

in which capacity he laid the foundation stone of St. Mary's Episcopal Church, Burlington, in 1703, and was instrumental in establishing Episcopalianism upon a sure basis in the Jerseys at the cost of many converts from Quakerism. He spent about two years travelling back and forth from New Hampshire to Carolina attending meetings of Friends and precipitating unpleasant controversies. His staple charge was that they asserted that the Light of Christ within men was sufficient for salvation "without anything else." They usually answered that they believed all that the Scriptures said about Christ, but that the inner experience was the essential thing.

There seems to have been little tendency toward reunion with the Society by Keith's followers after his return to England and abandonment of Quakerism. Most of his friends joined the Baptist Church. The Keithian Meetings at Southampton, Lower Dublin and Providence kept up for some time. Certain Friends of Frankford and Lower Dublin Township built a Meeting House on land belonging to Thomas Graves, but about 1699 they began to separate rapidly and many drifted into the Baptist Church. Most, including Graves, went into the Church of England and they conveyed the Meeting House and its land to the Church. The congregation worshipped for a time in the Meeting House but about 1713 erected what has since been known as Trinity Church, Oxford, the Meeting House becoming a stable.

The Keithians in the city of Philadelphia had a wooden Meeting House on the west side of Second below Mulberry, now Arch Street. The leaders here and perhaps the principal supporters of Keith were Thomas Budd, originally a Jersey Friend, and Thomas Rutter, once Bailiff of Germantown. Each had been prominent among Friends. Budd was on the ship *Kent* which brought the first settlers to Burlington in 1677 and Rutter was William Penn's blacksmith. He later established a furnace at Manatawny about 1716 and was the first to make iron in the Province which has since become so famous for its iron and steel industry. Budd died in 1697 and Rutter became a Baptist Minister. Others of the Philadelphia congregation became Episcopalians and so the property was conveyed to certain Churchmen for the use of a school.

Many people seem to have been stirred by this schism in the

Society in Philadelphia and the name "Lloydians" was actually applied to the Meeting on account of Thomas Lloyd's active leadership in the disciplining of Keith and the accompanying suit at law.

One direct result of Keith's preaching and pamphleteering was the triumph of Orthodoxy. Prominent Friends came forward in a testimony professing a faith in the Trinity and an acknowledgment of the divine inspiration of the Scriptures. These included the names of Waln, Maris, Sincock, Blunston, Biles, David Lloyd, Richardson, Shippen, Morris, Carpenter, Pusey, Norris, Makin and others.

In 1696 many signed a petition to King George in which they testified to their recognition of the miraculous conception of Jesus by the Holy Ghost, born of a Virgin, giving His life on the Cross a sacrifice for man's sins, rising again, ascending into glory, and living to make intercession for men, as the Son of God and Saviour of the World.

One of the most valuable things that George Keith did was to keep a Journal, a practise of many Friends for a century which has illumined the pages of our history. Keith's records show us the methods of Friends in those days of maintaining and increasing their membership. He describes their excellent organization of meetings in which large amounts of money were collected. This was used to help the poor and to proselyte; also to pay the expenses of Ministers many of whom were kept constantly in the field. Books were circulated attacking the Church and its ritual.

"Divers large and fair structures for their Meeting Houses, especially in Philadelphia, Burlington and Rhode Island" were being built and great hospitality was extended to all Friends who attended their meetings, says he. They would set up new meetings without any resident members and men "pretending to extraordinary gifts of the spirit" would soon be exercising these gifts. Ministers who were poor were guided into occupations which made them rich. They dealt with each other in business, settled disputes out of court, married each other, kept careful records of births and deaths and held the allegiance of their people. This portraiture shows a beautiful fraternity, an earnest missionary spirit and a "going concern."

We who have departed so radically from nearly all of these practises may well consider them and the results they achieved with profit. The results we are obtaining today by our abandonment of these consistent and effective methods compare sadly with the live Society in its first century.

The late Isaac Sharpless says:

"George Keith's writings are marked by an excellent style, an earnest spirit, much clearness of thought and moderation of temper.

"Perhaps no better presentation of Friendly tendencies, even the works of Barclay, Penn, Penington, or the other voluminous writers of the times, is to be found than in the books of George Keith in the years of his Friendly communion. They contain not only well-considered defences of Christian positions, but soul-satisfying appeals to live the life most in harmony with the word of Christ. Had he died in 1690, they would have ranked high as Quaker classics."

This remarkable man died in 1716, in the performance of his duties as a Minister of the Established Church. He is said to have exclaimed before he died, "that if God had taken him out of the world when he was a Quaker, it would have been well with him." Another account contradicts this and states that he "never altered his mind to the last."

Since then we have added to "Keithians" and "Lloydians"—Orthodox, Hicksites, Wilburites, Gurneyites, Primitive Friends, Afternoon Friends, Evangelical Friends, Five Year's Meeting Friends, Friends' Churches and other characterizations of dissenting bodies born of strife, discord and misunderstanding largely between earnest souls who were really, as we see it now, disputing over the meanings of words, phraseology and rhetoric, while they each and all professed a faith in the direct manifestation of God's Spirit in each soul.

I see, however, even in those terrible times for our beloved Society, a fervent zeal, an earnest purpose, a firm conviction interpreted by different shades of light and a world vision which we might well encourage today. Those contentions arose at least because they were in earnest, because their faith was a real thing in their lives, because they wanted greatly for others to share the Truth and because they had the good sense to know that human

beings will adhere most loyally and actively to something which is definite and crisp and which rings true in their hearts as a compelling force. Have we not perhaps become ineffective as an instrument for the establishment of our Heavenly Father's Kingdom on earth by a "liberalism" that lacks the definiteness that men require for enthusiasm and by allowing our Society to become the hitching post for too many fads over which groups sharply differ? Would we not be more effective in united zeal for our basic tenets if these individual concerns were organized outside of our society and inspired by the spiritual discernment and growth derived from within it?

"Behold what a great fire a little flame kindleth."

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BURLINGTON'S CCL

Burlington, New Jersey, has recently celebrated the two hundred and fiftieth anniversary of its settlement. The occasion should have a good deal of interest to all Friends in this country. Here was established the third Yearly Meeting in America. Burlington's intimate connection with William Penn is only one reason for the claim it makes upon our attention. The landing of the settlers from the *Kent* was made below Burlington in 1677. They came a little farther up and settled and laid out the town at once, and the continuous records of the Monthly Meeting begin "ye 15th of ye 5th Month 1678." The first annual gathering, now Philadelphia Yearly Meeting, was held Sixth Month 28th, 1681, and William Penn attended the session of 1683. While the celebration was not primarily a Quaker function, which it is hoped will be properly observed on the appropriate dates, many of our Friends whose ancestors came so courageously into the wilderness on the *Kent,* the *Martha,* the *Willing Mind,* the *Provi-*

dence, the *Shield* and others of the brave little seventeenth century vessels, visited the old town during the celebration.

This began on Saturday, October 8th, at 2 P.M., with the unveiling of a bronze tablet by the Burlington County Historical Society and the West Jersey Council of Proprietors, on the site of their meeting place since 1688, at the corner of Broad and High Streets. It was placed on the wall of the Mechanics National Bank, where once the willow tree stood under which the Councillors met when the meeting was called by the town crier.

At two-thirty a meeting was held in the Friends' Meeting House, addressed by Franklin D'Olier and Richard M. Gummere, both descendants of the original Proprietors. Tea was served afterward in the lunch room. The Museum headquarters of the Society was open all day on High Street at the birthplace of J. Fenimore Cooper. Examples of silver made by the Burlington Quaker silversmith, Nathaniel Coleman; books printed by the Quaker bookseller, David Allinson, and others, and currency printed in the town by Benjamin Franklin were exhibited. The present collection has already brought together a notable group of relics and documents showing the early social life of West Jersey. A fire- and burglar-proof vault has just been completed for the safe preservation of these. The house was open all the week.

Despite a forty-eight-hour rain, the exercises of the day were very well attended, and the meeting house was full, with many strangers from a distance who were descendants of the original settlers. To these, both speakers of the afternoon paid high tribute, and a sensible feeling of reverence and appreciation was felt by the large audience.

Next day the 9th, being Sunday, services in all the places of worship paid tribute to the memory of the past; and at a Union Service in the Fox Auditorium at 3 o'clock, a great congregation heard some fine renditions by the chorus of 100 voices, and the wonderful address by Dr. Joseph Fort Newton, Rector of St. Paul's, Overbrook, who took toleration for his theme. Few more eloquent tributes to the wide liberality and the political foresight of William Penn and his associates have been paid in these latter days by any speaker, and it is to be regretted that the address, which was only from brief notes, cannot be printed entire. He took occasion to pronounce John Woolman the greatest character New Jersey had ever produced.

There were sports on the 10th, and parades on the 11th and 12th, the floats showing the historical growth of the town, with the ship *Kent* and the Quakers and traders being especially successful. Military and Agricultural days closed the anniversary on the 13th.

AMELIA M. GUMMERE

THE PEACE TESTIMONY OF NORTH CAROLINA FRIENDS PRIOR TO 1860

By Julia S. White (1866–1923)

The limits to this paper have been placed prior to the war between the states, for that period makes a study in itself. That North Carolina Friends differed from others in respect to war, previous to the date mentioned, is not to be assumed, but there are for every section local conditions which make the variations worthy of study. To do this from original documents is the object of this paper.

North Carolina Yearly Meeting did not begin to record its minutes until 1708, just ten years after the establishment of the same in 1698; or if it did, our records have not been preserved. But from 1708 to the present time the actions of the North Carolina Friends are recorded for us, except for a break of a few years in the early part of the 19th century.

In the early years of the yearly meeting they found "an ill conveniency in having too many Friends in our Yearly Meeting of business" and decided "that our Yearly Meeting consist of twelve men . . . besides ye inspectors belonging to our Meeting, with the Friends of the ministry." Emanuel Lowe, son-in-law of John Archdale, the famous Quaker governor of North Carolina, was one of the twelve. That the Friends had no respect for person in adhering to their peace principles is shown as follows where the minutes for 1711 read:

"It is ordered that John Morris supply the place of Emanuel Lowe,—the said Lowe having acted contrary to our ways and principles . . . ordered that Joseph Glaster, Matthew Pritchard, Benjamin Pritchard, William Everigin draw up an instrument of writing concerning Emanuel Lowe's action in stirring up a parcel of men in arms and going to Pamlico and from there to Chowan in a berkintine with men and force of arms contrary to our holy principles."

This is the first protest of North Carolina Yearly Meeting against war,—and that when its miscreant was one of its twelve select, and also a son-in-law of the Governor. The misdemeanor on the part of Emanuel Lowe was probably the Cary rebellion. Thomas Cary himself had married a step-daughter of John Archdale. But the peremptory manner in which this august body of twelve legislated against one of their own members certainly shows the Friends of that day far removed from some of the politic methods which find their way into modern deliberations.

In 1740 the following minute is made:

"Also an epistle from the Yearly Meeting in Virginia concerning bearing of arms and of going to muster and of using negroes well, etc." What the "etc." included we would like to know but at any rate here is not only a protest against war measures but the first hint of a long struggle in regard to the negro. The Yearly Meeting took no action on this epistle.

This attendance at muster was probably the greatest annoyance that Friends in Carolina had, so wide-spread was the offense, touching almost every meeting in the person of one or more of its members. Despite all this, however, the matter was *not* ignored or connived at in any way, though the tenderness with which they tried to show the offender the error of his way might have a larger place in the business-like methods of modern times. In 1743, the report comes to Yearly Meeting that "the sufferings of Friends on account of muster fines last year amounted to five pounds, five shillings, and three pence,—farthing sterling, taken by distress."

By 1757, the Friends are quite arrayed against being forced into warlike methods and hence the following:

"We are informed that there is shortly to be a general muster of the militia of this (Perquimans) and the adjacent counties and court marshals to be held in each respective county immediately after the muster. It was thought proper to appoint a standing committee thereupon that shall always be in readiness to execute such affairs as they shall, from time to time, see necessary to be done for the benefit of the society—whose names are as followeth, viz., Joseph Newby, Samuel Newby, Thomas Nicholson, John and Phineas Nixon, Josiah Bundy, Joseph Robinson, Joseph and William White, Thomas Hollowell, Thomas Newby, Francis Toms, Jehoshaphat Symons, Aaron Morris, Samuel Newby, son of Gabriel, and John Smith, and it is agreed that a majority of them may transact the necessary affairs that shall offer to their view to be advantageous to the Society." Thus originated the Standing Committee which merged into the meeting for sufferings and then into the Representative Meeting and is now the Permanent Board.

At the next session the following minute is made:

"As we understand, there is to be a general muster and court marshal in the counties of both Pasquotank and Perquimans. We therefore had it under our mature consideration to draw up a short petition and appoint four Friends to attend the court marshal with the same in each county, whose names are as follows, viz., Thomas Nicholson, Joseph White, Thomas Newby and Joseph Robinson in behalf of the Society."

By the following year a permanent arrangement is made and two Friends in each of the only two counties where Friends were then settled were appointed to attend the court martial in each respective county "there to give the reason for our non-appearance as required by law."

The Standing Committee also continued in case the two Friends should need help,—"to be ready in any emergency" is their watch-word of appointment. From year to year, Friends' sufferings on account of muster fines are reported,—"also on account of the 'malissia.'" These are not very heavy in the early days (1759 to 1777), but as the Revolution progresses we have yearly sums reported as follows:

1778—Friends' suffering, £1213.

1779—"The amount of Friends' sufferings . . . being principally on account of military fines and taxes is £2152.

1780—"For all military requisition, £845.

1781—"For military requisition, £4134 and upward."

From this point the amount grows less and less, till 1786 when it is only £20 and then disappears entirely.

It may have been comparatively easy for Carolina Friends to nip in the bud, as it were, all tendency to militarism on the part of its membership, when the province included only the Atlantic seaboard and Quakerism was practically limited to the two counties of Pasquotank and Perquimans. By the time of the American Revolution, however, there had been such a large migratory influx into central Carolina, many of whom were Friends from more northern latitudes, that the Church could not so well keep its finger on them as in earlier days.

Cane Creek, in Alamance County, is the oldest of these meetings. Situated as it is in Alamance, the center of the Regulator movement, no one need wonder that the Friends here were more torn asunder on the matter of war than in any other place in the State. This section was the home of Herman Husband, the leader of the Regulators, and Herman Husband had been a Friend. He was not disowned for his participation in war as this developed some years after he had been disowned for speaking his mind too freely in a church quarrel over the granting or non-granting of a certificate of membership to one Rachel Wright.

It is a great pity that even Bancroft and other American historians have failed to get the facts on this and have thus called Husband a Quaker and so made us seem to belie our Quaker principles. All through the Regulation period, Cane Creek records are very meager and would seem to indicate troublous times. That they were true to their peace principles is proven by such entries as these: " . . . complained of that he has been guilty of taking the office of Lieutenant" or " . . . is disowned for enlisting himself as a soldier," or disowned for "joining the Regulators"—this occurs several times—or disowned because he "enlisted himself into a regiment in order for war" or "for taking a justice's commission . . . wrote tickets relating to drafting, as it is called, signed or granted a warrant to take guns for military purpose."

With due apology, some of the Friends were restored to membership, but the apology had to have the genuine ring to it.

One meeting is concerned about its members "voting for such as set as delegates now in this outward time of commotion." This shows that Friends carried their protest to the very circumference and were determined to abstain from every appearance of warlike approval.

While thus working among themselves to keep themselves unspotted there came from the governor such demands as the following:

"To the people commonly called Quakers living in Rocky River and Cane Creek and thereabouts in Orange County, I do hereby require you to furnish for his majesty's troops now marching under my command six wagon loads of flower (flour) from the people of your society and also six able wagons

and teams with sufficient drivers to attend the troops with the said flower. The wagons and teams will be returned when the service is over." But despite this and similar "sufferings" of Friends, Governor Tryon was tolerant of them, though perhaps not to the extent to which he was to the Presbyterians, and said: "All other sectaries were enemies to society and a scandal to common sense."

Upon the death of Governor Tryon the Friends do not feel sure of themselves and so they resort to their much tried method, that is, a petition, which is full of suavity and diplomacy.

"To Josiah Martin, Esq., Governor, of North Carolina.

"The address of the people called Quakers.

"We crave leave in true simplicity to congratulate thee on thy safe arrival in this province and hope our peaceable behavior and submission to those in authority (according to our religious principles) will manifest our duty and our affection to our king and superiors and contribute toward rendering thy administration easy and agreeable. Permit us, at this time, to assert our loyalty and attachment to King George the Third, and his illustrious house. The indulgence and protection we have enjoyed under him and his predecessors, in the full exercise of our religion, impress our minds with a sense of duty and gratitude, and although we differ in some of our religious sentiments and conduct from some of our fellow subjects, yet we are true friends and well-wishers to every good movement and do assure the Governor that our dissent doth not proceed from any disregard of laws or customs, but from motives to us purely conscientious, and therefore we do hereby crave the continuation of the great indulgence lately granted to our Society in this Province, by the consent and approbation of our late Governor William Tryon, as we wish to behave ourselves as faithful subjects.

"We sincerely desire that the Almighty may be pleased to endue thee with wisdom and qualify thee to be instrumental to restore peace and tranquility to this distressed Province," etc.

An apology is due for so long a quotation but it was such a fair sample and showed that even so late as this (1771), only four years before the Revolution, Friends were still trying to be loyal to the king as well as loyal to the trust.

It is only two years from this (1773) when the Yearly Meeting sends the following to its subordinate meetings:

"The Committee appointed to prepare an epistle of advice to the Monthly and Quarterly Meetings having met and weightily considered what might be most advisable for Friends to do relating to the commotions now subsisting between Great Britain and America, give it as their advice that agreeable to our principles of active and passive obedience or submission to our superiors, we cannot join in things that we do not know in what or where they will end, and do think it will be advisable and safe for Friends to keep clear of things that may end in distress and confusion."

The next year, 1774, the following advice is sent down:

"We sincerely declare that it has been our principle and judgment from the first to this day, that the setting up and pulling down of kings and governments is God's peculiar prerogative for causes best known to Himself and that it is not our work and business to have any hand or contrivance therein or to be busybodies in matters above our station. . . . We give forth our testimony against all plotting, conspiracies and insurrections against the king and government whatsoever as works of darkness.

"We do earnestly advise and caution all Friends to be strictly careful to put the good advice and cautions into practice."

With all this loyalty to the king and government and to the Church, we are not surprised to find a testing time for the Friends when allegiance to the State is demanded of them. The Test Act was really the great grievance of the Friends at the time of the Revolution, despite fines and seizure of property and "sufferings" amounting one year to $20,000.

Said the Friends (1777): "Our principles are stronger security to any state than any test." And also, "As we have always declared that we believe it to be unlawful for us to be active in war and fighting with carnal weapons and as we conceive that the proposed affirmation approves of the present measures which are carried on and supported by military force, we cannot engage or join either party therein."

This condition of affairs remains in force until 1783, when the war is over. Then we have the following minute: "Friends are at liberty either to take or refuse the said test according to the clear freedom of their minds." Then follows a form of affirmation recommended for Friends to use, after a committee has secured its establishment by law.

Not infrequently were Friends disowned for taking the Test, as the Yearly Meeting gave explicit directions that they should be.

In addition to the Test Act trouble, Friends found themselves confronted by another expressed in the following minute (1778):

"The Committee report that they have had under their consideration whether it is consistent with our peaceable principles to pay the taxes demanded in the present unsettled state of affairs."

"Also, Friends here think proper to write to Friends in London concerning a levy of tax that was laid by our assembly some time past for the support of soldiers (to the place of general rendezvous) in provisions, and there remained a scruple of doubt in the minds of divers Friends concerning paying said tax and are willing to have the advice of Friends in London in that case."

This concern does not seem to wane for when the second war with England comes, the minute reads (1813): "The Committee also proposes some advice to be handed down to the subordinate meeting respecting our testimony in reference to paying taxes directed for the express purpose of supporting war."

The advice was sent down and was observed. Friends allowed their property to be seized rather than forego their principles. In 1788, Friends

are so anxious that the membership shall be honest to the core and yet true to its principles that they adopt a query which asks, "And are they careful not to defraud the state of its dues?"

"Or are they concerned in any fraudulent or clandestine trade" and a year later, in 1789, this message is sent to subordinate meetings:

"Friends being concerned in running contraband goods from a foreign port contrary to the laws of that kingdom or government do give it as our sense and judgment that Friends could not consistent with our principles be concerned in any trade of that kind."

By 1792, the query is answered: "No fraudulent or clandestine trade appears amongst us."

Strange as it may seem, with all their effort in regard to war, it was not till 1828 that North Carolina Friends adopted a query in regard to it, as follows: "Do Friends bear a faithful testimony against all war, or are they concerned in aiding military operations, furnishing material for fortifications or attending at musters?" But having inserted the same, they were by no means negligent in giving a true answer to the same year by year, various as were its requirements.

Not only did Friends bear testimony against war but they cautioned against "acting in affairs under government, as we believe those stations will have a tendency to draw the mind from the simplicity of truth"—1797. Also, complaint was made if Friends attended places of military exhibition.

And last but not least, Friends question the advisability of "letting their meeting houses be used by those who upheld war." This we are to infer was that the meeting house was used for *religious* purposes but by those who favored war. This seems to make fine discrimination, and yet, after all, it is "every part of our conduct" for which the Church so carefully looks.

So careful were they lest "there might be danger of the testimony we bear suffering," that Friends were warned not to accept the station of members of the General Assembly.

It was just such advice as this which kept Friends out of politics and made them fail, I fear to

"Take things as they are
And try to make them fair
Up to our means."

Now this does not mean that they failed to appreciate the special exemptions which were granted to them, or failed to be loyal citizens. We have a minute in proof of this (1828):

"And as Friends in this State have long enjoyed the privileges of being exempt from military duties or fines: we think it behooves us all to endeavor to live peaceable, self-denying lives and to become humble followers of the Lamb that the blessing of preservation may rest upon us."

The Friends' way to secure redress for grievances was to memorialize the law-makers of the state, and this they did not fail to do first, last and always. Some of these documents are long and wordy, but do not fail to express the request in hand. One of the most weighty of these was in 1833, which was drawn up "after *several days* of deep exercise and frequently waiting in solemn silence craving ability from the Divine Hand to guide us in the right way." The subjects about which they wrote were:

1. The Reading of the Holy Scriptures.
2. The sacredness of the marriage bond.
3. The deportation of the negro.
4. Tax on exemption, (the point at issue) which is as follows:

"With regard to the act of assembly, 1830, chapter 28, it has been alleged that the legislature shall not restrain the free exercise of conscience but may levy a tax on the advantages derived from exemption. Have we any objection to the support of schools? Far from it, we should rejoice to see knowledge and virtue diffused among the common peoples, and would cheerfully pay any equivalent for the purpose, and might even be disposed to encourage it by voluntary subscriptions. But when we pay a partial tax, a fine, we neither discharge the common duties of a citizen nor do an act of benevolence. We are paying a debt and for what? Plainly for being allowed liberty of conscience. But we do not derive liberty of conscience from governments, we hold it from a tenure antecedent to the institution of civil society. It is secured to us in the social compact. It was never submitted to the Legislature at all. It has, therefore, so much privilege to grant or hold at pleasure and certainly no pretense or authority to sell at a price. It appears then that this exclusive tax for the support of schools is a groundless and oppressive demand. It is a muster price in disguise and violates the very principle which it seemed to respect. But is it not unreasonable, it is asked, that our fellow citizens who believe war to be allowable and necessary should be subject to the hardships and privations incident to the training and service while we under the protection of our religious principles enjoy complete exemption? We answer, no. if those citizens believe that war is necessary for their defense; if they conceive it to be their duty and their interest to fight; if it accords with their religious principles to repel aggression by the sword; if, in the full exercise of their privileges, they give to the government authority to command them in these services it is their own act and they cannot complain of the consequences. But a man is not the judge of his neighbor's conscience and if the powers they surrender for themselves involve the constitutional privileges of others, they are binding only on those who have consented to them. . . . If all were to become real Christians there would be no need of armies as they would consider their fellow creatures as brethren. Governors ought to be careful how they make laws to harass and embarrass Christians whom they will always find to be the best part of the community; or, in other words, to make laws which Christians, on account of

their religious scruples, cannot conscientiously obey. Stephen, King of Poland, said that he was king of men, not souls, king of people, not of consciences."

This was an able document, even if it was written a century ago and in the wilds of North Carolina. It speaks for itself on the matter in hand and also shows how the camouflage of education was used upon Friends, with a full knowledge, no doubt, of their great interest in the same and their willingness to make "voluntary contributions" therefor.

It yet remains to be seen what we have found in these various wanderings among Carolina Friends prior to 1850. Certainly we can discern the unfailing allegiance of the Church as a body to the principles of peace, despite the failure of individual members here and there. The protest against war was not only manifested in surface matters, but it penetrated to the hidden springs of thought and action.

The Friends in Carolina were less harassed by legislation in this regard than in some other places, though their fines were heavy enough and their "sufferings" sufficiently grievous. The Church did not lose anything in quality and not much in quantity by adherence to its peace principles and it did not allow itself to be taken unawares by any who sought the sheltering of the Church to secure exemption privileges.

What North Carolina Friends have done in regard to war since 1850 is a long chapter, for the Civil War was in their very midst, and the system of slavery was so averse to the Friendly idea, that about the only thing that many thought they could do was to make the silent protest of emigrating to free territory. It was this protest which so weakened the Society in North Carolina that it has but now rallied from the same. But "it is an ill wind that blows nobody any good," and so this great exodus from Carolina helped to establish Friends in the Middle West, and began the great western migration which moved on until it was firmly planted on the Pacific Coast, with intermediate settlements all along the way.

With a "Warless World" no longer exclusively the Friendly slogan, it is a matter of congratulation to our Church that so large a part of the civilized world has come to see war as Friends have always recognized it, i.e., as organized murder. This being true we may hope that Friends' protest against war will soon be a past issue and that our energies in the future may be wholly devoted to the constructive work of the Kingdom.

GUILFORD COLLEGE, NORTH CAROLINA,
3 mo. 8, 1922.

DOCUMENTS

LETTER FROM HENRY MORE TO WILLIAM PENN

The Department of Documents in this number of the BULLETIN is devoted to a manuscript letter brought to the attention of Friends' Historical

Association at its meeting in Fifth Month, 1927, by Albert J. Edmunds of the Historical Society of Pennsylvania. The discussion at that meeting centered about George Keith who is referred to as "G. K." in the letter.

The letter in question was written to William Penn by Henry More (1614–1687), the Cambridge Platonist. The original letter is in the collections of the Historical Society of Pennsylvania, 1300 Locust Street, Philadelphia. (See Penn Manuscripts, Forbes Collection, Vol. II, p. 70.) It is dated Ragley, May 22, 1675, and consists of sixteen folio pages closely written. The body of the letter was written by an amanuensis but the signature and the postscript are in the hand of Henry More. So far as has been discovered this letter has not been published except in an old *Life of Henry More* by Richard Ward, published in 1710. Two very brief extracts from it were printed in the *Journal of Friends' Historical Society* (London), Vol. 7, p. 9.

A considerable quotation from the beginning and another from the end of the letter are printed below, with an editorial note to indicate the subject matter of the portions omitted.

As to Henry More's relations with Friends, it may be said that he had opposed the teachings of Friends in his writings as early as 1656. In his *Grand Mystery of Godliness* (1660), he said, "The mystery of Familism, and I doubt not of Quakerism, is the worst of all heresies."

By the letter under discussion (1675), it is seen that More was relenting somewhat, and could see at least a small leaven of truth in some of the Quaker writings. By 1678 he had changed his attitude still further as was indicated in a long note (pp. 565–675) in the second edition of his *Divine Dialogues*. He had been reading Barclay's *Apology* (English edition published that year) and found what appeared to him to be sound doctrine on the relation of the historic to the inward Christ. His comment on this part of Barclay was: "These are golden words indeed and the very index or touchstone of the true and pure gold." His hope was thus strengthened that Friends would now "carefully wipe off" all filthy remnants of Familism and go forth in their own "honest countenance."—On the attitude of Dr. Henry More toward Friends see F. J. Powicke's *Cambridge Platonists* (1926), pp. 165–169.

In the letter from More to Penn is to be found a note of Christian charity and kindliness not always present in the controversial literature of the time. This will be seen by a perusal of the first paragraph of the letter printed below.

The Letter

Sr.

I have had this long time an intention to write to you, but having this more than ordinarie fitt opportunity of sending I could now no longer forbear. It is to thank you for your visit at my lodging in Pauls Churchyard, when I was last at London, though I had not the happiness then to be there, and for your kinde intention of writing to me and sending me some bookes. But

yt you did neither, I conceive was because you might be afterward informed, that I had bought the very bookes, yt you intended to send me (and it was an omission in Mr. Kettilby that he did not informe you so at his shop) and so the occasion of writing ceasing you forbore to write.

Indeed the meeting with the little Pamphlett of yours newly come out, wherein some twenty and odd learned and Reverend Divines are concerned, I had the curiosity to buy it and read it, and though I wish there were no occasion of these controversies and contests betwixt those yt have left the Church of Rome, yett I found such a tast both of witt and seriousness in yt Pamphlett and the argument, yt it was about, so weighty, that I was resolved to buy all of J. Faldo, and all of yours touching that Subject. But before yt little Pamphlett I never mett with any of your writings. But was the more encouraged to read them, when I mett with them, by a question G. K. [George Keith] putt to me, when he was with me at my chamber in Cambridge. For I taking the liberty of commending his Immediate Revelation, as the best book I had mett with amongst the writings of the Quakers he ingenuously and honestly asked me, Didst thou never read any thing of Will Penns? and I told him I had not. And then he gave that character of your writings, that invited me to buy that Pamphlett I mentioned above, so soon as I mett wth it in London. But presently after G. K. [George Keith] had left Cambridge I had a strong instigation to read over againe his Immediate Revelation and made some Remarks upon the first part of it, wch hoping to see him againe at Cambridge at his returne into Scotland, I intended to communicate to him and spoke to W. B. on purpose to signify to him, that I should bee glad to see him at his returne. But it seems he was gone back before W. B. was aware. And therefore I have sent those very Remarks inclosed to you, hoping that you can convey them safe to him with a letter I have writt to him. But upon these occasions it was, yt I had prevented your intended kindenesse of sending me those books.

I mean those two agst. J. Faldo and hold myself as much obliged for your good intention as if you had done it. And now I have perused them I cannot but say this much yt I mett wth severall excellent passages in them that are very expressive of a vigorous resentment and experience of what appartains to life and Holinesse, and that I exceedingly rejoice, that the Quakers have emerged above yt low beginning of an heartlesse and hopelesse Familisme, yt quitting the expectation of a glorious Immortality after this life, quitted also all dependence or relation to our Saviours person as man beleeving his Soul as mortall as they do the rest, and that there is nothing surviving of him, but that light that was ever and is common to all men, the eternal word that lightens every man that comes into the world. I must confesse, that I have ever an invincible suspicion (so far as I can see) that this was the first state of the Quakers at the beginning of their appearance. Touching wch, since I have said enough for ye present in my Remarks I have sent you, I shall give no further trouble on this point. But being of this persuasion you cannot imagine how much I was pleased with my converse with G. K. who so freely declaredly affirmed to me that he, (and he putt in the rest of the Quakers) did heartily beleeve the History of the Gospell, or the literall sense thereof, as I finde you also express herein up and down, in your two books. And I am very glad that the Quakers have thus far (since for the present we can not gett them into the Church) two such able and faithfull guides, to keep them wth in maine verges of Christianity. And I hope according to the measure of their sincerity the Quakers faith and practise will grow more ample and articulate til they reach at last the full Nature of Christ in the primitive and Apostolick towns. And for the present I must confesse that those charges that J. Faldo layes agst them (though I do little doubt but that they are all true agst the Familists,

from whence the Quakers may sprung) yett the Quakers themselves (if they be all of the same minde wth yourself and G. K.) are free from the most and chiefest of them. And therefore so far as I can remember (for I have not J. Faldo here by me) the maine difference now betwixt you and your Antagonist is about Baptisme and the Lords Supper. In wch I must ingenuously confesse you seem to me to have given the least satisfaction. Your maine refuge, as I remember, is this, That neither Christ nor his Apostles instituted nor appointed either of these sacraments though Christ celebrated indeed the Lords Supper wth his disciples, and the Apostles practised baptizing of Beleevers. But neither are commanded or instituted by either.

Editorial Note

After the opening of the letter as quoted above there follow three pages in support of the rite of water baptism.

Next come about three pages of argument in favor of the commemoration of the Lord's Supper, the omission of which by Friends is called by More a part of "that smutt of Familisme" that still lies upon Friends.

Perhaps the most zealous part of the letter is in the next four pages levelled against the emphasis of Friends on "the light that lightens every one yt comes into the world." More thinks that this emphasis tends to minimize "the personall offices of the soul of the Messias," although he admits that Friends generally do not go as far as the Familists who hold that the soul of Christ "has perished with his body, as they phancy of all mens soules else."

Next come four pages devoted more particularly to William Penn's *No Cross No Crown,* "which I look upon as a serious book and very pious and Christian in ye maine, yett I question how consistent it is in some points wth yt generosity and freedome and charity and kind compleasancy yt one would think did naturally accompanie a truely Christian Spirit."

LETTER, *cont'd*

Wherefore I conceive there is no ground for in Scripture (as I am certaine there is not in reason) for this scrupulosity in ye Quakers about Hatthonour and Titular respects, though they may conscientiously behave themselves as they do out of ignorance and mistake, being, as I do vehemently suspect, abused into it, at ye first by some enemies to ye Reformation, to make the upshot of it look as ugly and unpleasantly as they could, wch I will forbear to speake of here, having intimated enough in my Remarcks on G. K. Immediate Revelation wch. I send you. But as for the rest of your No Crosse No Crown, it is in the maine very sober and good, though it may be over strickt in some things, but not unusefull to some sort of men. But to those yt are sincere, Christ and ye written Gospell will be their faythfull guide in all things. And as for your other two books agst. J. Faldo, what ever passages there be that may not be agreeable to my sentiments, you will easily perceive of what nature they are by perusing my Remarks upon G. K.'s Immediate Revelation. But there are sundry passages in those two books of yours very nobly Christian, and for wch I have no small kindenesse and esteeme for you they being testimonies of yt which, I cannot but highly prize, where ever I finde it. And I wish the Quakers would

disincumber those excellent things they professe and give witnesse to from such things as make them seem so uncouth and ridiculous. That the most excellent things of the Gospell be not slighted, condemned or suspected by men through the odnesse and indiscretion of such as seem the most zealous professors of them. This intimation is not alltogether unlike yt of Paul to Timothy, lett as many servants as are under the yoke count their Masters worthy of *All* honour, yt ye name of God and his doctrine be not blasphemed wch monition of the Apostle by Analogy will reach a great way, and one of your sincerity and parts will easily improve it. I have nothing more for the present to add but yt the trouble I have given you and myself in writing this letter is from mere kindenesse and good will, and yt I hope you will take it so. And therefore committing you to God and the gracious guidance of the Spirit of his Son the Lord Jesus Christ I take leave and rest.

Your Affectionate Friend
to serve you
Henry More

From Ragley, May 22, 1675.

ITEMS FROM PERIODICALS

Friends' Intelligencer

—Final report of the Friends' Sesqui-Centennial Commission.—1 mo. 1, 1927, p. 10.

—Historical account of Friends' activities in Flushing, New York, with a picture of the house built by John Bowne in 1661.—1 mo. 8, 1927, p. 29.

—Further details concerning the expansive plans of Swarthmore College for the Friends Historical Library, mentioned briefly in the Spring Bulletin. The new quarters for the library will be an extension of the present general Library of Swarthmore College. Funds for the building have been donated by Clement M. Biddle in memory of his father, Clement M. Biddle. "Various meetings of the Society of Friends have already agreed to make the library at Swarthmore the repository for material of historical significance, and numerous individuals will do likewise with family records, letters, pictures and books. There is thus under way a movement which will make the Friends Historical Library at Swarthmore one of the important libraries of the country for historical research as well as for the visitor interested non-professionally in historical and religious matters."

A portrait of J. Russell Hayes, newly appointed Librarian of Friends Historical Library, is given.—2 mo. 19, 1927, p. 151.

The same subject is continued in a later number of the *Intelligencer*, with an historical sketch of Friends Historical Library, some interesting notes on its contents, and a tentative outline of future plans.—3 mo. 5, 1927, p. 195.

—An account by John Cox, Jr., of the various laws enacted by New York, colony and state, in the early days to relieve the Quakers from taking oaths, participating in warfare, etc.—4 mo. 9, 1927, p. 287.

—Extracts from an article on "The Speech of Plain Friends," in *American Speech*, January, 1926.—4 mo. 16 and 23, 1927, pp. 306, 327.

—A strong plea to Friends to increase their efforts in behalf of the abolition of capital punishment, by Peter Gulbrandsen.—5 mo. 7, 1927, p. 366.

—A biographical sketch, with portrait, of Dr. Joseph Swain, President Emeritus of Swarthmore College, who died at Swarthmore, Pa., 5 mo. 18, 1927. He was President of the college from 1902 until 1921 when he was compelled to resign on account of ill health. The great advances made by Swarthmore College under his regime are recounted in the article.—5 mo. 28, 1927, p. 440.

—An article, with illustrations, telling of the plans for the Jeanes Hospital in Montgomery County, Penna., and the progress already made in the building. The erection of this hospital was made possible by the legacy left to Philadelphia Yearly Meeting (Race Street) by Anna T. Jeanes in 1907.—6 mo. 4, 1927, p. 457.

—An account of the dedication exercises, 5 mo. 1, 1927, of the new meeting house, Springfield, North Carolina, and an historical sketch of the meeting.—6 mo. 18, 1927, p. 499.—See also *The American Friend*, 5 mo. 19, 1927, p. 343.

—An account of the exercises held to commemorate the founding of the Old Haverford Friends' Meeting House by John Bevan and other trustees in 1693. A bronze tablet in memory of John Bevan was unveiled on the occasion of the memorial exercises. The land on which the meeting house stands was conveyed by deed of William Howell in 1693. Meetings had been held as early as 1684 in the house of John Bevan and in the houses of other Friends in the neighborhood.—6 mo. 25, 1927, p. 523.

—Farmington Meeting House, built in 1816–17 and a landmark of Quakerism in Canada, has recently been sold and will no longer be used as a meeting house.—7 mo. 2, 1927, p. 541.

—Extracts from "Twenty-five Years in the Life of Swarthmore College," by William I. Hull.—8 mo. 6, 1927, p. 635.

—John William Graham in "Our London Letter" tells of the history of the Friends' meeting at Allonby, England. The earliest wedding certificate known among Friends concerns a marriage which took place in 1677 on the sandhills near Allonby. This certificate is now at the Bodleian Library in Oxford.—8 mo. 20, 1927, p. 679.

The Friend, Philadelphia

—An article entitled "Whittier-Land," by the late George L. Jones, giving a very interesting account of the different towns in New England where Whittier lived and visited.—3 mo. 25, 1926, p. 462.

—Description of some of the outstanding Friends in the history of Concord Quarterly Meeting by Jonathan Rhoads.—4 mo. 1, 1926, pp. 471–472.

—Short account of the life of Lindley Murray, the grammarian, by Davis H. Forsythe.—4 mo. 8, 1926, pp. 482–483.—See also *Friends' Intelligencer,* 7 mo. 17, 1926, p. 572.

—Extracts from a letter by Joseph Wood, of London, taken from the *Journal of Friends Historical Society.* The writer's animadversions on the manners of American Friends visiting London Yearly Meeting are delightful. "They speak like oracles, without doubt or hesitation, . . . Whenever our forms differ from theirs, they are continually reminding us of the practice in Philadelphia, as of the example of a superior Court."—4 mo. 8, 1926, p. 483.

—An account of the history and present status of Friendsville Academy, Friendsville, Tennessee.—6 mo. 3, 1926, p. 578.

—A valuable and interesting description of the earliest Friends' meeting houses in Philadelphia, by George Vaux, Jr.—6 mo. 10, 1926, p. 590, and continued.

—An account of the pilgrimage of a little party, interested in visiting and photographing Friends' meeting houses, to the meeting house at Hockessin, Delaware, and to others in the vicinity.—7 mo. 22, 1926, p. 42.

—Report of the sessions of the Young Friends' Conference in Oskaloosa, Iowa.—7 mo. 29, 1926, pp. 49–55.—See also *Friends' Intelligencer,* 7 mo. 31, 1926, pp. 611–614, and *The American Friend,* 7 mo. 15, 1926, pp. 447–460. Several pictures of Penn College are given.

—An account of a memorial service for Joseph Pennell held in the Friends' meeting house, St. Martin's Lane, London.—7 mo. 29, 1926, p. 57.

—The Yearly Meeting of Friends in Denmark opened in Sixth Month at the home of Johann Marcussen at Hellerup, a small town on the coast north of Copenhagen. It is interesting to note that there were thirty Friends in attendance, and that translations of the English and German epistles were read.—8 mo. 12, 1926, p. 79.—See also *The Friend* (London), 7 mo. 23, 1926, p. 653.

—Quotations from John Woolman's writings, giving his opinions on the question of private ownership of land.—8 mo. 19, 1926, pp. 87–88.

—Reprint from the *Friends' Quarterly Examiner* of an interesting address given by L. Violet Holdsworth at Swarthmoor, England, in 1924. It is hard to read the stirring lines of Violet Holdsworth's story without becoming, in spirit, a living part of those inspired "Publishers of Truth" that went out on their fruitful missions from Swarthmoor Hall in the first days of Quakerism.—9 mo. 2, 1926, pp. 116–117, and continued.

—Account of the life of Thomas Ellwood in the "Children's Corner."—9 mo. 30, 1926, pp. 159–160.

—A short article in memory of George L. Jones, former Principal of Westtown School.—10 mo. 7, 1926, pp. 169–170.

—An historical sketch of Friends' University at Wichita, Kansas, in an article by President W. O. Mendenhall.—11 mo. 4, 1926, pp. 222–224.

—A note stating that George P. Hayes, of Harvard University, is engaged in a study of the sources and influence of Robert Barclay's "Apology."—11 mo. 11, 1926, p. 238.

—Review of the origin and present activities of the Friends' Association for Promoting College Education of Women. More than sixty girls have been granted scholarships by this association since its organization in 1910. These scholarships amounted in earlier years to $200 each but have recently been increased to $250.—3 mo. 3, 1927, p. 425.

—Extracts from Violet Holdsworth's interesting address before Friends' Historical Society of London on "The Margaret Fell of the West—Loveday Hambly of Cornwall." Violet Holdsworth's story of Loveday Hambly is now published in book form and is reviewed elsewhere in this number of the BULLETIN.—3 mo. 17, 1927, pp. 450–451.

—Historical sketch of Haverford Friends' School which celebrated its fortieth anniversary in Christmas week, 1925.—4 mo. 14, 1927, p. 495.

—A plea for the retention of the plain language by Friends.—5 mo. 26, 1927, p. 572.

—An interesting account of the second yearly meeting of Friends in Germany. "Seventy people from various parts of Germany met together for the Yearly Meeting which was held without a set program of speakers and subjects, in large part due to certain difficulties that had arisen in the course of the year which were testing the depth of inward experience and spiritual unity of the members, and which might have serious consequences for the young Society. The Yearly Meeting Committee, accordingly, decided to leave the actual work of the conference in this respect to the guidance of the Divine Spirit at the time, and in a circular letter sent out beforehand all members were reminded of the necessity of earnest inward preparation. This venture of faith was a perfect success; the meetings were harmonious and happy, and the serious difficulties were overcome not by ignoring them, but by facing them out together under the guidance of the Spirit of God, whose presence was so wonderfully felt throughout the whole of the Yearly Meeting."—6 mo. 2, 1927, pp. 585–586.—See also *Friends' Intelligencer,* 6 mo. 4, 1927, pp. 462–463.

—A short biographical sketch of Kristine Nedstrand, a faithful Norwegian Friend, who died recently at her home in Stavanger.—6 mo. 9, 1927, pp. 590–591.

—"Historical Reminiscences of Hickory Grove Quarterly Meeting," a branch of Iowa Yearly Meeting of Conservative Friends, by Joseph E. Meyers.—9 mo. 1, 1927, p. 111, and to be concluded.

—The most important number of *The Friend* in recent times from an historical standpoint is the Centennial number issued 10 mo. 13, 1927. It contains a number of articles on the various editors of the paper, including Robert Smith, 3d, Charles Evans, Joseph Walton, John H. Dillingham, and Edwin P. Sellew. There is also an interesting item concerning John L.

Pile, late head of the printing house of William H. Pile's Sons. There are various articles of historical interest, among which the one by Davis H. Forsythe on "The Origin of *The Friend*" should be particularly mentioned. The permanent value of the paper is increased by portraits and other illustrations.

The American Friend

—A review of the mission work of Friends in other lands, with illustrations.—3 mo. 10, 1927, pp. 175–178.

—An account of the second annual gathering of Friends in Syria and Palestine, held at Ram Allah in Fourth Month, 1927. This account was written by two of the Syrian delegates.—5 mo. 19, 1927, p. 340.—See also *Friends' Intelligencer*, 7 mo. 7, 1927, p. 19.

—Short historical sketch of the early organization of Friends in North Carolina. The Yearly Meeting was set up by Philadelphia Yearly Meeting in 1698.—8 mo. 18, 1927, p. 557.

—An account of the dedication of the remodeled meeting house on East Main Street, Richmond, Indiana, in Eighth Month, 1927. The old Yearly Meeting House, which has usually housed the Five Years Meeting has been "so completely changed that one cannot discover the old walls that have become a substantial part of the present structure." The main auditorium seats four hundred and fifty people. By throwing open a secondary audience room at the rear and a balcony above, and with the use of some extra chairs, an audience of twelve hundred people can be accommodated. The building is to be known as The Timothy Nicholson Memorial Meeting House, in memory of him who sat for so many years at the head of the local meeting and also of the Yearly Meeting. The meeting room is provided with a pipe organ. A photograph of the meeting house is reproduced with this article.—9 mo. 1, 1927, p. 588.

The Friend (London)

—Report of the sessions of London Yearly Meeting held in Fifth Month, 1927. It was the first time that London Friends had assembled for Yearly Meeting in Friends' House, as well as being the 133d Yearly Meeting since it was first held at Devonshire House and the 260th in the history of the Society.—5 mo. 27, 1927, p. 453.

—"Eldest of the women's patriotic organisations in the States are the Colonial Dames of America. It was a pleasing little ceremony at Jordans on Thursday last week when Mrs. J. Wilmer Biddle, of Philadelphia, President of Chapter II of this body, laid a wreath on the grave of William Penn, as a tribute to the founder of Pennsylvania from some leading women of that State, and also to Hannah Callowhill, his second wife, whom Mrs. Biddle said might be claimed as the first woman governor in America."—7 mo. 1st, 1927, p. 604.

—"Next Sunday, July 3d, at the morning service at the 35th anniversary of the Ethical Church, Bayswater, Dr. Stanton Coit, the president of the Church, will unveil a third stained glass window, depicting Elizabeth Fry. This will be a companion window to the two already existing, of the Catholic, Joan of Arc, and the Anglican, Florence Nightingale."—7 mo. 1st, 1927, p. 604.

—In discussing the new "International Quaker Student Hostel" in Geneva, Bertram Pickard says: "There is a two-fold *raison d'être* for this new adventure. It may be stated thus. The first aim of the Hostel is to help Friends to fulfil their obligations as citizens of the modern world. The second, to help them to become aware of their membership in a world Society of Friends, and to think out the implications of that membership."—9 mo. 2, 1927, p. 799.

Journal of Friends Historical Society (London), Vol. 23, 1926

—An article on the extensive editorial labors of Joseph Besse (c. 1683–1757). There are some forty titles credited to him in Smith's *Catalogue of Friends' Books*. This article gives several interesting details of Besse's long task in abridging the original accounts of the Sufferings of the People called Quakers. There are also data on the Besse family and reference to the spelling "Bessee" in one place, which indicates the correct pronunciation of the name.—pp. 1–11.

—A note on Richard Johns (1645–1717), a prominent Friend of Colonial Maryland. After coming to America, Richard Johns was attracted to Friends by living in their houses. George Fox during his American journey finally convinced Richard Johns of the principles of Quakerism.—p. 11.

—A continuation of the account of "Dorothy Ripley, Unaccredited Missionary," mentioned in the BULLETIN, 15 (1926): 36. She soon accomplished her second concern "to go forth twenty thousand miles," and on one of her several visits to America died in Virginia in 1831.—pp. 12–21, 77–79.

—From the Minutes of Men's Meeting, Cork, Ireland: "20 i. 1703. This mtg havg had further discourse about those frds or theire Children yt weares wiggs, severall in ye mtg whose Wiggs seemed too large or curled were advised to have ym more plaine &c. wch they have consented to; others whose sones or servants have had wiggs either after sickness or to strengthen theire owne haire being also spoaken to, they gives friends assurance of takeing theire advice by removing the agrievance."—p. 93.

—Continuing the list of Quaker inventors, discoverers and leaders in various lines, the following Americans are mentioned: several members of the Parrish family, of Philadelphia, as set forth in the book *The Parrish Family* compiled by Susanna Parrish Wharton (BULLETIN, 15: 48); Peter Collinson, botanist (see review of biography in this BULLETIN); Thomas

Godfrey, of Germantown, inventor; Richard Moore (1794–1875), of Quakertown, Pa., pioneer in temperance; Isaac Burson (1754–1811), of Springfield, Bucks County, Pa., pioneer in cultivation of red clover; Israel Janney, of Loudoun County, Virginia, pioneer in farm practice.—pp. 37–39.

—Very important, and of special interest to members of Friends' Historical Association, is the continuation of *Notes* concerning persons and facts mentioned in *The Short Journal and Itinerary Journals of George Fox*.—pp. 51–52.

—Norman Penney is also continuing in the *Journal* his exhaustive notes on the Cambridge *Journal of George Fox*.

—The Minutes of the Men's Meeting, Cork, Ireland, for 6 mo. 23, and 7 mo. 13, 1708, mention the following Friends as desiring to come to Pennsylvania: Thomas Jacob, Christopher Thompson, Caleb Jacob, John Camm, and Saml. Commbs, the last named with his three children.—p. 71.

—The records of Bridewell Hospital (1657) where James Nayler was confined. This is an opportune publication in connection with the biography of James Nayler reviewed elsewhere in this BULLETIN.—pp. 25–31, and to be concluded.

Miscellaneous

—Incidents in the history of the Saffron Walden School, with extracts from some of the earliest Minute Books. When the salary of the Steward and Stewardess was raised to £60 in the early years it was with the following understanding: "himself and wife having assured us that they will not at any time hereafter ask any further advance to said salary and that they will continue in their service as long as they live and are able."—*Friends' Quarterly Examiner*, Seventh Month, 1927, p. 230.

—A significant contribution to Quaker thought was made by our fellow member Dr. Henry J. Cadbury in his address on Alumni Day, 1927, at Westtown School. The address was entitled "The Function of Quakerism," and is printed in *The Westonian*, 33 (1927): 3–10. His thesis is that the function of the Society of Friends is to be a religious experiment station. "The most signal success of Quakerism in the past has been precisely this, that so many of our ideals have gradually become the common property of other churches." As to the future, Dr. Cadbury proposes several practical requirements for the Society of Friends if it is to continue alert and aggressive in its task of experimentation.

—Our honored fellow member, Watson W. Dewees, presents interesting and valuable reminiscences of Westtown School as he knew it in 1866 and following years. More particularly his story is of Room No. 13, the governor's sanctum, "once the heart of Westtown as boys knew it."—*The Westonian*, 33 (1927): 31.

—*Pennsylvania Magazine of History and Biography*, 49 (1925): 289–328. There is an interesting memoir of Thomas Gilpin written by his son Thomas Gilpin, Jr. Several letters written by Thomas Gilpin just prior to the

American Revolution are reproduced. These letters give much valuable information concerning the political and social history of the times. The most interesting fact from the viewpoint of Quaker history is that the elder Thomas Gilpin was sent as a prisoner to Winchester, Virginia, with other Friends during the Revolutionary War. He died there in his fiftieth year and was buried in the graveyard of Hopewell Meeting House beside John Hunt, the minister, who had succumbed a short time before. The graves of these two Friends were long distinguished by people of the locality as those of the "exiled Quakers."

—In the *Pennsylvania Magazine of History and Biographhy,* 50 (1926): 134–148, is an article by Charles I. Landis on "Benjamin West and the Royal Academy," to be continued.

—A series of articles on the "Parentage of Major John Fenwick, Founder of Salem, New Jersey," is concluded in the *Pennsylvania Magazine of History and Biography,* 50 (1926): 267–272. The final paragraph indicates the purpose of the articles: "The purpose of this and the two preceding articles concerning Major John Fenwick has not been intended as an account of his life. The writer desired merely to present the evidence establishing Major Fenwick's parentage and the names of his two wives and identification of the families from whom they descended."

—In *The Churchman,* 7 mo. 30, 1927, pp. 15–16, is an article entitled "The Contribution of Friends." It is based upon an interview with D. Elton Trueblood, Secretary of the Society of Friends of Greater Boston.

He believes that the Quaker secretaryship will solve a great problem in the Society of Friends. "By the provision of secretaries the Friends avoid the evil of no leadership and the evil of priestly leadership."

He believes also that the Quaker youth movement is epochal in its portent. "Why, many [young Friends] from the West never attend a silent meeting until they go to some conference. But the younger group has more in common with their great-grandfathers than with their fathers. They are taking an out-and-out position on war, they are opposing the idea of professionalized ministry, they are restoring the service of silence. George Fox and his associates strove to restore primitive Christianity; we aim to revive primitive Quakerism."

Asked what contribution Friends would make to the Church of the future, Elton Trueblood replied: "I feel that we have two great practical contributions: our flat-footed position on peace, and the value of silence."

—In *Studies and Records,* 2 (1927): 20–52, of The Norwegian-American Historical Association, is an article by Dr. Henry J. Cadbury entitled, "Four Immigrant Shiploads of 1836 and 1837." By persistent research the author discovered, at the Customs House, New York, the passenger lists of the four vessels, and he has included these lists in the article. While probably very few of the Norwegians on these four vessels were Friends, yet the migration was the outcome of the famous sloop party (in the Sloop

Restaurationen, 1825), the Quaker origin of which the author dealt with in an earlier article. The coming of the four ship-loads of 1836 and 1837 was largely due to the efforts of a Norwegian Friend, Knut Anderson Slogvig, who returned to Norway after spending some time in America.

—There is a short historical sketch of the beginnings of Quakerism in Norway and Denmark in *The Wayfarer,* London, Vol. VI, no. 8, p. 6.

NOTES AND QUERIES

The annual spring meeting of Friends' Historical Association was held 5 mo. 28, 1927. Members and friends first inspected ancient sites and relics near the Old Meeting House, Waln Street, Frankford. Caroline W. Smedley, a member of Friends' Historical Association and Secretary of the Frankford Historical Society, gave many valuable sidelights on historical aspects of the locality.

The next objective was Old Oxford Church (Episcopal), established 1699 and built on the site of a former Friends' Meeting House. This Church was a Keithian, anti-Quaker outpost in the period after George Keith had left Friends.

Those whose automobiles had not gone astray in the network of suburban by-ways paused in the further journey at the Old Cheltenham Friends' Grave Yard, Ashbourne Road, west of Old York Road,—the site of Cheltenham Friends' Meeting House, established 1683.

Abington Meeting House was the final destination, where papers were read and supper spread.

The paper by Horace Mather Lippincott on "The Keithian Separation" is printed above. A paper prepared by Thomas H. Shoemaker was also read although unhappily the author could not be present. This contribution was entitled, "Cheltenham Friends' Grave Yard, usually known as the Shoemaker Burying Ground." It contained much interesting and valuable material on the locality concerned and on the families of Richard Wall and George Shoemaker. One of several "human touches" was the story of the elderly Friend who visited the rather pretentious home of John Shoemaker and remarked after some contemplation: "John, all this and Heaven beside!"

—There is much of historical interest and importance in the new *Book of Christian Discipline* of Philadelphia Yearly Meeting (Arch Street), 1926. It is divided into two parts, "Faith and Life," and "Practice and Procedure." In the former part are statements, with foot-note references to authorities, of the views of Friends on worship, ministry, the outward ordinances of religion, and on various problems of personal and social life. The brief "Historical Sketch of Philadelphia Yearly Meeting," pp. 1–3, is pointed and informing.

An inconspicuous but not unimportant change in the Discipline is that a member marrying a non-member is no longer required to make an acknowledgment to his meeting. Instead of this the meeting takes the initiative, through delegated Friends: "If way opens, they should express the continued interest of Friends in him and his household and the hope that his membership among Friends may be helpful and congenial to his newly established home." This is the final step away from the old, devastating practice of making marriage to a non-member a disciplinary offense.

—In connection with the above report of the spring meeting, one must not pass over a small item that attracted much attention in the grave yard of Old Oxford Church. It was the following versicle on the tombstone of Elizabeth Roberts, wife of John Roberts. She died 5 mo. 6, 1708:

"Here, by these lines is testify'd
No Quaker was she when she died;
So far was she from Quakerism
That she desired to have baptism,
For her, her babes and children dear,
To this, these lines true witness bear;
And furthermore, she did obtain
That faith that all shall rise again
Out of the graves at the last day,
And in this faith she passed away."

The ardent partisan who first penned these lines would have been mystified by the smiling equanimity with which modern Friends greeted his outgiving.

—The editor consulted recently "The Elfreth Necrology," printed in the *Publications of the Genealogical Society of Pennsylvania*, 2 (June, 1900): 172–219. This Necrology was compiled by Jacob R. Elfreth (*1789–1870*) who was known in his day as a Friend of sturdy convictions. Having received a sword from his brother, who was an American officer in the War of 1812, he, "being a plain Friend and consequently a man of peace, broke it into three pieces."

Extracts from the diaries of Jacob R. Elfreth are printed in the Year Book of the *New Jersey Society of Philadelphia*, 1925, pp. 77–81. Friendly simplicity of life is indicated by the following entry of 9 mo. 1, 1819: "I am very happy in being free from the care of business on my own account. I have saved $400 during the last 12 months and I am now worth about $800.00 and this has been obtained without that anxiety and care which harasses men in business almost out of their wits."

—There has been added to the Quaker collections of Haverford College a complete set of the photographs of Friends' Meeting Houses, mostly within the bounds of Philadelphia Yearly Meeting, taken in recent years by Watson W. Dewees. This set consists of 420 photographs, although in many cases there are several views of the same meeting house. In addition to these

pictures, there are at Haverford several splendid views of meeting houses taken by William A. Cooper, and a large set from the collections of the late Charles Roberts. The last named set contains photographs of meeting houses in America and in England.

—A new example of faulty publication of Quaker books is to be found in the case of the biography of James Nayler reviewed elsewhere in this BULLETIN. It has no Table of Contents and the Index is quite meagre. In the Index there are only proper names, excepting the sub-divisions under the general heading of "James Nayler." The BULLETIN is concerned to keep mentioning this matter because it is unfortunate that so many otherwise good Quaker books should be marred by this faulty technique.

—The twenty-second annual report of the Historical Society of Frankford is at hand. It was prepared by our fellow member, Caroline W. Smedley, who is Secretary of the Frankford Society. One cannot read the report without realizing that the organization is doing a splendid work. The list of acquisitions during the year is large, including books, manuscripts, maps, photographs, and relics of various kinds. The Publication Committee has brought out Volume 3, No. 2, of the Society's publications, known as the "Franklin Smedley Memorial." The membership of the Society during the year 1926 was 525. This is just about equal to the membership of Friends' Historical Association and is a proud total for a local organization.

—Many Friends, old and young, have enjoyed Violet Hodgkin's *Fierce Feathers*, a story of the Indians that visited the Friends' Meeting at Easton, New York, shortly before the opening of the American Revolution. The story is that the Indians, in war paint and with human scalps at their belts, came with the intention of massacring all the people in the meeting house. When they saw Friends sitting in silent worship, unarmed and unafraid, they filed into the room, took seats, and sat quietly through the meeting. Afterwards they admitted their former evil intentions, were entertained hospitably at the home of Zebulon Hoxie, and went away the friends of Friends.

The present writer has often wondered whether there was extant any contemporary evidence of the episode. The oldest account that he has found is one printed in *The Friend* (Phila.), 7 (1833): 60. It is signed "S. A.," probably the initials of Samuel Adams, who was agent for *The Friend* at New Paltz, New York. The date line of the article is "New Paltz, the 20th of 10th mo. 1833." "S. A." first heard the story from "George Dilwyn, at his fireside in Burlington city." At a later time he ("S. A.") repeated the account to Zebulon Hoxie, who said "the occurrence had been clearly stated by our dear aged Friend, George Dilwyn." (The accepted spelling is "Dillwyn.")

Thus we have at least a continuous tradition, by reliable witnesses, including one who participated in the event. It may be added that the item

in *The Friend* (Phila.) was copied later in several Quaker collections, as W. Armistead, *Select Miscellanies*, 6: 170; R. Pike, *Quaker Anecdotes*, 51. See also *The Friend* (London), 1922, p. 738.

If any one knows of an earlier account in manuscript or in print, the BULLETIN would be glad to have the facts.

—It is becoming quite the custom for *The Friend* (London) to reproduce portraits in connection with biographical sketches of deceased Friends. Thus the files of the periodical become a permanent picture gallery of leading Friends. Some of the Quaker periodicals in America have published portraits occasionally but it is a practice that might well be extended.

—In connection with the item concerning Friends Library at Swarthmore College, printed elsewhere in this issue, it may be noted that there are seven Honorary Curators of the Library: Charles F. Jenkins, Albert Cook Myers, Clement M. Biddle, Amelia Mott Gummere, Louis N. Robinson, Jane P. Rushmore, Caroline J. Worth. (Since preparing this note, word has come of the death of Caroline Worth on 11 mo. 1, 1927, at West Chester, Penna.)

—For those interested in Friends' libraries, the following references on the history and contents of various libraries are noted: Friends' Reference Library, formerly in Devonshire House, London, and now in the new Friends' House, Euston Road,—article by Anna L. Littleboy, *Journal of Friends Historical Society*, London, 18 (1921): 1–16, 66–80; also printed separately. Historical sketch by George Vaux of Friends' Library, now at 142 North 16th Street, Philadelphia, in *Journal of Friends Historical Society*, London, 1 (1903–04): 124–127. Article by Allen C. Thomas, on the Quaker collections at Haverford College, *Bulletin of Friends' Historical Society* of Philadelphia, 9 (1919): 27–32.

—Anent the letter of Henry More, extracts of which are printed in another part of this BULLETIN, a little reference may be made here. In More's arguments against the Familists he says in one place (Manuscript letter, p. 8), they are driven to "Hobson's choice (if I may use so mean a proverb in so high a matter)."

It was interesting to find the expression, "Hobson's choice," used in the century of its origin. According to the Oxford English Dictionary, II, 369, the expression "Hobson's choice" arose from the fact that Tobias Hobson, the Cambridge carrier, who let out horses, is said to have given his customers the choice of the horse that chanced to be next the stable door, or none at all. This Hobson is commemorated by John Milton in two epitaphs.

—The following note has been received from Davis H. Forsythe concerning a *correction* in his article on the Friends' Almshouse in the last number of the BULLETIN, 16 (1927): 18.—"On page 18 I wrote 'John Forrest' when I should have written 'William Forrest.' Some doubt attaches also to the statement I made that the Almshouse was built of stone. Watson

in his *Annals* is my authority, but I am aware that he is not reliable in all details."

—*Correction:* In the BULLETIN, 15 (1926) : 33, reference was made to a high school in Richmond, Indiana, named for the late Professor David Worth Dennis, of Earlham College. By mistake the name was printed William Worth Dennis.

—Our fellow member, Edward Woolman, has presented to the Quaker collections of Haverford College two photographs: one is of the church of St. Mary Redcliffe, Bristol, England, in which Admiral Sir William Penn is buried; the other is of the Admiral's armour hanging above a commemorative tablet in the nave of the church. Edward Woolman secured these photographs in Bristol during the past summer.

—A book was published in connection with the dedicatory exercises of the Friends' Meeting House and School at Atlantic City, New Jersey, in Sixth Month, 1927. The exercises were held on the Commencement Day of the school. The booklet is beautifully illustrated and contains the address to the graduating class by Rufus M. Jones, and various short addresses given on the occasion.

—Another Friend whose life covered the span of a century passed away recently in the person of Emily Pyle Leedom, daughter of Jonathan and Naomi Pyle, and wife of Joseph Leedom. She was born 8 mo. 30, 1826, and died at West Chester, Penna., on 12 mo. 27, 1926. She retained her faculties with the exception of her hearing almost to the last, and was busied with her customary duties about the house until about two weeks before she passed away.—See *Friends' Intelligencer,* 84 (1927) : 37.

—Thomas Willing Balch, of Philadelphia, lawyer, editor and historian, died at Atlantic City, New Jersey, Sixth Month 8, 1927. He was for many years an active influential member and in recent years a Vice-President of the Historical Society of Pennsylvania. He made many worthy contributions to historical subjects, among which his edition of the *Willing Letters and Papers* and *The Cradle of Pennsylvania* have been noticed in the BULLETIN. He gave an address Fifth Month 21, 1921, at the meeting of Friends' Historical Association at Wrightstown, Pennsylvania. His subject at this time was the coming of Governor Printz and the early Swedish settlers to the Delaware River. He was a Corresponding Member of Friends' Historical Association. Resolutions of the officers and council of the Historical Society of Pennsylvania concerning the life and work of Thomas Willing Balch were published in the *Pennsylvania Magazine of History and Biography,* 51 (10 mo. 1927) : 376–378.

BOOK REVIEWS

Books of interest to Friends may usually be purchased at the following places:

Friends' Book Store, 302 Arch Street, Philadelphia.

Walter H. Jenkins, Gwynedd, Pa.

Friends' Book and Tract Committee, 144 East 20th Street, New York City.

Friends' Book and Supply House, Richmond, Indiana.

Friends' Book Centre, Friends' House, Euston Road, London, N. W. 1, England.

When the price of an English book is given below in terms of American money, it means that one of the American book stores has quoted that price.

Abbott, Charles D. *Howard Pyle, a Chronicle.* New York and London: Harper and Brothers. 1925. Pp. 241. $5.00.

Howard Pyle was descended from a long line of Quaker ancestry on both his father's and his mother's side. His father was William Pyle, and his mother Margaret Churchman Painter Pyle. Their home was in Wilmington, Delaware. Howard was born March 5, 1853; there were other children. "His mother was an eager spirit, always in quest of the beautiful and interesting. She was a leader in the intellectual life of the city, and was always one of the prime movers in the reforms of the day, social and otherwise. The doctrines of Swedenborg were permeating the community and Mrs. Pyle was soon interested in them and trained her children in the paths of Swedenborg and instilled in them a permanent interest in the indefinably mystic. She possessed a most cultivated taste in literature and her own enthusiasms were transmitted to her children. From this early training Howard drew much of the inspiration for his later work in book illustration."

There was a little group of kindred spirits in the city, Howard M. Jenkins later of Philadelphia being among them. When old enough to gain something by study, Howard Pyle was sent to school, "first to the old Friends' School and then to Clark and Taylor's. Here, by his own confession, he was far more interested in drawing pictures on his slate and in the margins of his book than he was in the intricacies of grammar or arithmetic." Later he pursued his studies in book illustration in Philadelphia and also found time to assist his father in his leather business in Wilmington. The prospect of following art as a profession was not good owing to lack of means.

Although the family had become largely estranged from Quakerism, help was coming from Friends. Charles F. Jenkins of Philadelphia writes (1927), "My father, Howard Jenkins, and Wilmer Atkinson started the first daily paper in the state of Delaware in 1866 and my father gave

Howard Pyle his first idea in writing for the public, sending him, or getting him to go, down to a little island called Chincoteague, off the coast of Virginia, where the living was quite unusual and where there were great herds of ponies roaming the island." A good description, in word and picture, was the result, and Mrs. Pyle advised her son to send it to *Scribner's Monthly*. It was accepted, to the great delight of mother and son. From that time, 1876, the firm of Scribner, in the person of Mr. Roswell Smith, took up the budding artist, advised study in New York, and during a long period accepted many productions of his pen and brush.

In New York Pyle became a theatre goer, "declined to accept money for singing in church" and regularly attended the Swedenborgian services; "they are all very cordial and pleasant there and speak to me with the utmost friendliness." Sympathy he needed, as the work of the story teller and illustrator did not, at first, meet with much success. Howard writes to his mother, November, 1876, "Thee strongly advised me in thy letter to stick to illustrating as my particular branch. I think thee is mistaken and that by all means a literary life is the proper one for me." The combination of both brought fame after much struggle. His work found acceptance with Harper and Brothers as well as with Scribner's.

Tiring of New York, late in 1879, Pyle returned to Wilmington—"the same happy family, the same congenial atmosphere, the intoxicating enthusiasm and ever loyal interest on the part of his mother. A studio was arranged on the top floor of the house." Then we read, "With their continued cultural development, however, the Wilmington Quakers, except for a small sect which was extremely orthodox in its opinions, had developed a positive interest in music. Howard Pyle had a rich tenor voice, and considerable facility in using it, that made him very popular in musical circles." Soon after his return to Wilmington he met Anne Poole at a rehearsal at the Poole home and a friendship soon ripened into an engagement for marriage, the engagement taking place in July, 1880. Private advices from Wilmington inform us that Anne Poole was a daughter of Morton and Anne Supplee Poole. They were closely connected with Friends, Mrs. Poole being "a plain Friend."

Howard Pyle continued writing and illustrating articles—one was "Old Time Life in a Quaker Town," referring to his native place—and he was working regularly for Harpers, visiting places of interest and writing on them. The marriage with Anne Poole took place on April 12, 1881. "The studio which he was to use for the rest of his life was built in 1883. He had erected it on Franklin Street between Delaware and Pennsylvania Avenues. His home life was delightful; there were children to enliven it, and all the time he could not be insensible to the leaps and bounds that his reputation was making." Many letters to his mother appear in the *Chronicle;* he often drops into the familiar "thee." He gave his attention to fairy tales, and there appeared *Pepper and Salt* and, in 1888, a collection of fairy tales entitled *The Wonder Clock,* to which his sister Katherine Pyle added some delightful little verses.

We cannot follow Howard Pyle through what his biographer styles "The Middle Ages." His life was a very strenuous one, with brief visits to the little seaside town of Rehoboth, where he delighted in its freedom and rusticity. Piracy attracted him, and he wrote stories such as *The Ruby of Kishmoor,* in which appears "Mr. Jonathan Rudd, a calm, sober, young Philadelphia Quaker." Single pictures of historical scenes came from his hand, such as "The First Visit of William Penn to America"; he prepared also decorations for S. Weir Mitchell's *Quaker Lady* and illustrations for the same author's *Hugh Wynne* and for Basil King's *The Hanging of Mary Dyer.*

Of Pyle's character and private life we are told that "his life was colored with the spirit of mysticism inherited from his mother. Yet the Quaker simplicity, handed down from generation to generation, remained undiminished under Swedenborgian influences. He retained throughout his life a simplicity of character which was most unusual for one of his versatile genius, and which was probably due to the long tradition of Quakerism which lay behind him." Which illustrates again the saying, "Once a Quaker always a Quaker." A great sorrow came into his life in 1889, in the death at Wilmington of their only son during his parents' visit to Jamaica.

The teaching of art in Philadelphia and Wilmington and the work of mural decoration next engaged attention, but not for long. In 1910 he went to Italy to study the old masters and died at Florence on November 9 of the next year.

The *Chronicle,* which we have been mainly following, is adorned with many illustrations, four being in color. The book is a worthy production from the hand of a recent graduate of Haverford College.

NORMAN PENNEY

BOURNEMOUTH, ENGLAND

Brailsford, Mabel Richmond. *A Quaker from Cromwell's Army: James Nayler.* New York: The Macmillan Company. 1927. Pp. 200. $2.25.

The contrast between the impressive portrait of James Nayler which forms the frontispiece of this volume, and the caricatures of him which appear opposite pages 117 and 185, is no more striking than the contrast between the rest of his life and those few sad months of his decline and fall. Born in 1618, six of his forty-two years were spent in devoted service as a "first publisher of Truth," and only six months were marred by the tragedy of his otherwise blameless and heroic life. But it is precisely these few months which make his career so significant and dramatic.

The biography with which we are now favored is the first modern, and indeed the first adequate, life of Nayler that we possess. Based as it is upon original sources and illuminated by the glow of its gifted author's literary style, it is worthy of its subject in every way. Its title and its introductory chapter are significant of the importance which is attached by

its author to that strange cradle of Quakerism, Cromwell's army. One half the book is devoted to Nayler's environment and to a very interesting brief account of his life and service down to the time of his fall; the second half gives a detailed and dramatic story of his pitiful lapse, of the savage punishment which the state executed upon him for his "blasphemy," and of the humility and completeness of his own spirit's atonement.

James Nayler is generally assumed by Quaker historians to have been second only to George Fox among the early Quaker leaders. His latest biographer accepts this estimate, and affords much evidence of his large ability as a speaker and writer and winner of converts to the new and strange religion. He was apparently a fervent evangelist of the type of George Whitefield even before he was convinced of Quakerism, and grew in fervor and tender eloquence through his strenuous and painful experiences as a Quaker missionary. Some of his writings reveal in a striking way the same traits as his oratory, and move their readers almost to tears by the depth and pathos of the inward experience out of which their author's eloquence arose. One of his judges was converted to Quakerism as he sat on the judicial bench listening to the moving words of his Quaker prisoner. The words in which he describes his call to go forth from home and livelihood upon his "pilgrim's progress" are fully as vivid as those world-famous ones which "Christian" is made to utter in Bunyan's imaginative story. The words too, which he uttered on his death-bed, two hours before the end, have deservedly taken their place high among the classic outbursts of strong and purified souls.

The story of Fox's attitude towards his erring but repentant associate makes sad reading, even in our author's considerate treatment of it. It can be condoned only because of Fox's own evident depression at the time, which was due to such tribulations as the cruelties of his imprisonment in the dungeon of Launceston Castle, his physical and mental illness in Reading, his fear lest Nayler's extravagances should cast fatal discredit upon the doctrine of the Light Within, and his natural resentment at what he regarded as personal disloyalty and schism within his infant society. The final reconciliation between the two leaders, although it came three years after Nayler's ample repentance, was welcomed by him with great joy and gladness, but with evident coolness and indifference by Fox. This harsh attitude, which became an unfortunate precedent in various other crises in Quaker history during the next two hundred years, our author believes, was "a blot upon Fox's well-nigh stainless record, for which he paid dearly in the years of strife which followed."

The author of that delectable book, "Quaker Women," is well qualified to analyse the part taken by women in causing James Nayler's fall. She has certainly distributed with impartial hand both praise and blame upon some of the women intimately associated with his story. But the reader of the book and the student of the times may be permitted to wonder if, for example, she has been quite as just and merciful towards Martha Sim-

monds, whom she calls "the villain of this piece," as she has been towards Nayler himself.

As to the net result of Nayler's defection upon the fortunes of Quakerism, both as a religion and as a religious society, our author does not attempt to make a definite estimate. Amidst much of evil, she discerns something of good; but just where to strike the balance, she does not say. Doubtless it would be asking too much of her to make this attempt; for both the evil which lives after men and the good which is oft interred with their bones are alike impossible of accurate weighing on our human scales. That it became most notorious,—perhaps the most notorious and widely discussed of all the incidents in early Quaker history,—there is ample evidence to show. Its reverberations went far and wide among living men and gave rise to countless printed pages both in the English-speaking world and on the Continent, especially in Holland.

As for Nayler himself, we are indebted to this book for a vivid portrayal of him, and for an adequate understanding of why he has been called both "the reproach and the glory of Quakerism."

William I. Hull

Swarthmore College

Brett-James, Norman G. *The Life of Peter Collinson.* London: Edgar G. Dunstan and Company. Pp. 292, cloth.

That the life of Peter Collinson has been written in a manner so intimate and so scholarly is matter for congratulation not only to Friends but to all those interested in the history of botany and gardening. For while Collinson was a Friend of simple faith, and well acquainted with such worthies as Thomas Story and Dr. John Fothergill, he held singularly wide sympathies for one of his society in the early and middle eighteenth century. After showing Collinson's Quaker background, and telling of his business as haberdasher and mercer in which he seems early to have earned a competence, after telling of his marriage and quiet home life, Mr. Brett-James devotes most of his volume to telling of Collinson the botanist and of his remarkably wide circle of acquaintances.

The account shows us well the breadth of interest of Peter Collinson, and permits us some sight of an unusually genial personality. We see the merchant early made a member of the Royal Society, chosen one of its councillors, and communicating many papers to its transactions. Here he knew well Sir Hans Sloane, whose collections, left to the government, formed the basis for the British Museum. As a botanist he corresponded diligently with Linnaeus, and also demonstrated for him the ornithological fact that swallows migrate south instead of spending the winter under water. To procure exotic plants, he corresponded with botanists as far away as Russia and China but chiefly with John Bartram of the colony of Pennsylvania. He succeeded in inducing Bartram to gather seeds and

plants to be grown in England; he obtained for Bartram the post of King's Botanist with sufficient salary to enable him to explore the American colonies; he sent to America plants for Bartram's garden and distributed in England the contents of the boxes Bartram sent.

First at Peckham, then from 1749 to his death in 1768 at Mill Hill, both near London, Collinson planted his treasures, forming gardens of beauty famous for their rarities. But his introductions were widely and generously distributed among many in England, and due to him a great enthusiasm for gardens developed. Some plants went to the King, and were planted in what has become Kew Gardens; some went to Philip Miller, Collinson's friend, whose "Gardener's Dictionary" passed through many editions; while many went to private estates well over England and Scotland. It was his gardening enthusiasm that brought the Quaker Collinson as an intimate visitor to the country-seats of many of the nobility. Thus Lord Bute, the Duke of Richmond, and Lord Holland, with their ladies, welcomed him repeatedly, while his most cherished friend was the Catholic Lord Petre. Many a gift of venison came to Collinson at Peckham or Mill Hill. He seems to have relished convivial living.

That Collinson's friendships might be other than botanical, and his generosity as wide, is shown in two instances that, like his encouragement of Bartram, connect him especially with Pennsylvania and with Philadelphia. In 1732 the Library Company of Philadelphia was founded, and for over thirty years thereafter Collinson gave liberally of his time to procure in England needed books, often donating these himself. To this library he sent in 1745 an account of some German experiments with electricity; in 1747 and 1748 Benjamin Franklin sent to Collinson from Philadelphia letters describing how, having his interest roused by the German work, he had conducted certain experiments, notably the famous kite-flying adventure. These letters Collinson read to the Royal Society, and had the most important one published.

These are a few of the interesting things about Peter Collinson told us by Mr. Brett-James. He gives also glimpses of Collinson's "Commonplace Books," nearly as full of variety and spice as the Vicar's conversation:

> "Beginning with the laws which keep
> The planets in their radiant courses,
> And ending with some precept deep
> For dressing eels or shoeing horses."

But of Collinson's descendants, or ancestors either, this reviewer need not tell; only he may report that these are duly considered in the work before us.

Mr. Brett-James is master of a house in Mill Hill School, located on the grounds whereon grew Peter Collinson's greater garden. In writing this book he has been gathering together the widely spread information about a predecessor who gave that ground a special claim to immortality. He

has presented the story of Collinson and his friends interestingly, in a work well printed and illustrated with attractive etchings and photographs. In the reviewer's opinion it would have been more easily read, however, if the numerous references had been placed in footnotes instead of inserted between parentheses in the text itself.

Beside the main body of the work there are four appendices, listing Collinson's published contributions to the *Gentleman's Magazine* and to the *Transactions of the Royal Society*, citing in much detail the authorities for his life, and presenting as Appendix C the "Hortus Collinsonianus," "a complete list of all the species known to have been introduced for the first time into England by Collinson." This list, which must comprise only a small part of the plants that actually grew in his gardens, is of such scientific interest that one must regret that it has not received more careful botanical editing. Thus on page 249 in the account of the "white cedar," "*Cupressus thyoides*," correctly modernized as *Chamaecyparis thyoides*, the "Mem[orandum]" of Collinson as to his plant coming from Kalm's northern journey clearly denotes *Chamaecyparis*, but the author in his own statement makes the error of confusing the evergreen *Chamaecyparis* of Kalm and Collinson with the "Deciduous Cypress," *Taxodium*, from the southeastern United States. Again on pages 258–259, so far as the discussion speaks of "Mountain Magnolia" it evidently applies to *Magnolia acuminata*, the cucumber tree of the Appalachians, with its yellow and reddish flowers, but Collinson's remark to Bartram about the "great Magnolia" with its "glorious large white flower" can only mean *Magnolia grandiflora* from the river-swamps of the southeastern United States. (This same confusion of Magnolias occurs also in the list of plants introduced to Europe by Bartram given in Dr. R. Hingston Fox's "Dr. John Fothergill and his Friends," a list that even more needs competent botanical revision.) Several typographical slips have also occurred in the "Hortus Collinsonianus," the most serious being on page 256 where "Leimanthium" occurs in place of *Melanthium* and the plant thereby brought far out of its proper alphabetical position.

FRANCIS W. PENNELL

MOYLAN, PA.

Fry, A. Ruth. *A Quaker Adventure: the Story of Nine Years Relief and Reconstruction.* London: Nisbet and Company, Ltd. 1926. Pp. 389, cloth. $3.00.

This volume deals comprehensively with all the work of relief undertaken by the English Friends under the War Victims' Relief Committee until it was closed out or handed over to the Council for International Service. If added to the three earlier books which give the history of the Ambulance Unit, of the Friends' Emergency Committee, and of the American Friends Service Committee respectively, it completes the story of

Friends' war-time relief enterprises. Nearly all the work recounted was ultimately shared by the last named committee, so that the book contains frequent reference to the work of American Friends and will be read with interest by all on this side of the water who had any share in that chapter of Quaker history.

And what a chapter it was,—the story of the red and black star. No one person was more familiar with all its details than the author, and she has added to her own memory effective quotations from many of the workers. The scope of the work was amazing, its variety of undertakings and the areas it reached. The account is arranged by countries—about equal space being given to Russia, Austria, and Poland, twice as much to France, and a brief section each to Holland and Belgium, Serbia, and Hungary. In spite of the detail the narrative is vivid and rapid, enlivened by striking anecdote and by humor. The underlying Quaker philosophy is illustrated by incident rather than expounded in words, but will be for most readers (aside from the matter of record) the principal value of the book. It is also sympathetically explained in the introduction and in the Epilogue, which are contributed by Viscount Cecil and Rufus M. Jones respectively.

HENRY J. CADBURY

HAVERFORD, PENNA.

Hodgkin, L. Violet (Mrs. John Holdsworth). *A Quaker Saint of Cornwall. Loveday Hambly and Her Guests.* New York: Longmans, Green and Company. 1927. Pp. 236, half-cloth. $3.50.

L. Violet Hodgkin has many times put the Society of Friends in debt to her for her historical contributions, and never more so than for her fresh studies of early Quakerism in Cornwall. It was a most happy idea to link up the entire movement of Quakerism in this part of England with the story of a long forgotten Cornish "Mother Superior" of the Society. By patient research and by flashes of historical insight Violet Hodgkin has pieced together the story of Loveday Hambly and has given us the picture of her home at Tregatageeves, "The House of the Sheep," near St. Austel in Cornwall. She was already a widow when Thomas Curtis, "a publisher of Truth," came to her hospitable home, found her "inclinable to know the truth" and spoke words "suitable to her present condition." "She was melted with the word of life" and "her love was greatly enlarged." What a beautiful account of conversion, or "convincement," as Friends would say!

The next picture gives us Loveday Hambly in the terrible prison in Launceston Castle, visiting George Fox where the prisoners and the women visitors all knelt down to pray together. With much truth Fox could say: "There were never any prisons or sufferings that I was in but still it was for the bringing multitudes more out of prison." Soon after the release of Fox from Launceston came his first visit to the "House of the Sheep"

which was henceforth to be a shelter and rallying place for the saints in the West. "We went to Loveday Hambly's house," the *Journal* says, "where we had a fine meeting and many were convinced there." "She was more Mother than Mistress," Benjamin Coale writes of Loveday. "She had a great Family and God gave her a great measure of wisdom to order it; her tables were largely and plentifully spread." "Many times in the day as she had opportunity she betook herself to her closet to be retired, and many times came out amongst her Family as one whose strength was inwardly renewed, in a cool and tender Frame of Spirit."

In such a home and with such a source of secret strength the Quakerism of the region flourished and Tregangeeves became in the West, like Swarthmoor in the North, the headquarters for the propagators of the faith. Loveday was furthermore aunt to Thomas Lower who married Mary Fell and who helped at a later time toward the writing of Fox's *Journal*. Margaret Fell at least once visited Tregangeeves and had an opportunity to be entertained herself in one of the two shrines of Quakerism.

The book is full of charm and beauty. The writer is not only the daughter of a great historian, she has herself the mental equipment and the essential qualities of the historian. She has a flair for facts that have been overlooked by others. She feels out the significance of simple events. She puts her finger on the vital point in an ancient phrase. She has a fine literary touch, powers of vivid description and a quiet humor that gives the narrative just the right spice. She has added a new personal character to the list of those who were enshrined before as the spiritual builders of the Society of Friends.

Rufus M. Jones

Haverford, Pa.

Johnson, Emily Cooper. *Dean Bond of Swarthmore—A Quaker Humanist*. Philadelphia: J. B. Lippincott Company. n. d. Pp. 239, cloth. $2.00.

In those who lived during the ten years between 1855 and 1865, the early life of Elizabeth Powell Bond must stir vibrant memories and unforgetable ideals. And those of us of New England heritage whose plastic years fell a generation later, were still under the spell of that decade. The story of its abolitionist heroes, its unshakable idealism, and its radiant belief in the triumph of righteousness, shed a glow about our youth that has never been wholly lost.

The story opens with a picture of little Elizabeth sitting on a milking stool on the edge of the garden in which her brother was working, reading to him from the "Anti-Slavery Standard." The scene was a farm near Ghent, Columbia County, New York. The brother was Aaron Macy Powell who was to become one of the famous band of New England abolitionists. William Lloyd Garrison, Wendell Phillips and Susan B.

Anthony were among those who frequently visited this high-minded Quaker family.

At the age of fifteen Elizabeth made, with her brother, her first visit to Boston. They stopped with the Garrisons and met and heard most of the distinguished Bostonians of that distinguished time. A visit to the Emersons began the friendship with them and their daughter which lasted throughout their lives. She heard the story of a washerwoman in Concord who was leaving her work early one day to hear Emerson lecture. "When asked if she understood him she answered, 'Not a word but I like to go and see him stand up there and look as if he thought everyone was as good as he was.'"

While in Boston, Elizabeth saw something of Dr. Dio Lewis' method of physical culture. Dr. Lewis was the pioneer in this field. Some time afterward she decided to take the normal course in this work.

In 1866 she accepted the position of professor of physical training at Vassar College which opened that year. The narrative of her life there holds much of interest for any reader, but must be delightfully reminiscent for early Vassar Alumnae.

The uniform required for the gymnasium shows how far the emancipation (epancimation, as I in my youth inadvertently pronounced it in an impassioned plea for women's rights. It proved to be a prophecy but Freud would have labeled it a suppressed desire!) of women had proceeded. "Light grey flannel, high necked, long sleeved and ankle-length-skirted, with bloomers under the skirt."

In 1872 Elizabeth Powell and Henry H. Bond, a lawyer of Northampton, Massachusetts, were married. An exceptionally congenial married life of nine years was saddened by the death of a little son. One son was left her when her husband died.

In 1886 Elizabeth Powell Bond came to Swarthmore College, and there for twenty years "Dean Bond" wove into the tapestry of students' lives fibres of strength and beauty which will never fade. She had lived a full rich life before she came and all the gifts of her remarkable personality were poured out upon the youth she so well understood and loved.

After her resignation she occupied herself with work for human brotherhood until her death in 1926 at the age of eighty-five.

This book of her life is well and concisely written and holds the attention from beginning to end.

Agnes L. Tierney

Germantown, Pa.

Smith, Edgar F. *John Griscom, Chemist, 1774–1852.* Philadelphia: 1925. Pp. 27, paper.

Since his retirement as Provost of the University of Pennsylvania Dr. Smith has devoted much of his time to the study of the history of chemistry

in America and upon this subject has published an extremely interesting series of papers. This admirable contribution to the series sketches the life and services of John Griscom, "Pilgrim of Science" and "exemplar of the venerable Society of Friends to which he was devotedly attached."

Born near Burlington, New Jersey, in 1774, John Griscom was led by early success in a local school to make "teaching the business of his life." He found in that work abundant satisfaction and opportunity for service, first in Burlington, later in New York, Providence and Philadelphia. Attaining to manhood at a time when the "reformed chemistry" of Lavoisier, Dalton, Davy and other brilliant European investigators was becoming known, and being deeply interested in science, it was but natural that his interest in chemistry should be stirred and that he should desire to become an expositor of the new ideas in his own country. As Professor of Chemistry in Rutgers Medical College, as teacher in the New York High School, which he was instrumental in founding, and perhaps still more as lecturer in chemistry to popular audiences in New York and elsewhere, he profoundly influenced the teaching and development of science in America. "For thirty years in New York City he was the acknowledged head of all other teachers of chemistry."

Griscom "did not engage in research. . . . Yet he trained hundreds of investigators in his favorite science and himself fully perceived its vast importance to the arts, to medicine, and to the great business of life." His diary records that he was the first "to bring to public notice the efficiency of cod liver oil as an article for the Materia Medica." "I also lay claim," he writes, "to the first introduction of iodine into practical medicine in this country." He revised and edited Irving's "Catechism of Practical Chemistry," translated Euler's letters "on Natural Science to a German Princess," compiled a "Vocabulary of Scientific Terms," and best of all from a present-day viewpoint wrote a two-volume account of "A Year in Europe." His account of meetings with many of the great scientists of the day, John Dalton, Humphrey Davy, William Hyde Wollaston, Claude Louis Berthollet, Jöns Jacob Berzelius, Joseph Louis Gay-Lussac, and others, is human and charming. Griscom had mastered several foreign languages and not least among his services to science in America were his translations and reviews of articles published abroad which were thus made accessible to his co-workers in America.

Griscom lived at Haverford, Pennsylvania, for some years before his death which occurred at Burlington in 1852.

William B. Meldrum

Haverford, Pa.

—Professor Edward D. Snyder, of Haverford College, and his brother, Professor Franklyn B. Snyder, of Northwestern University, have brought out (1927), through Macmillan, an anthology entitled *A Book of American Literature*, pp. 1245. Aside from the literary selections there are valuable

biographical and bibliographical notes. The book is beautifully printed withal on thin paper, and yet more beautifully bound.

Quaker literature finds place in the volume. John Woolman is represented by extracts from his *Journal*. In the biographical note appears the following: "To know Mather is to know the Calvinism of early Massachusetts in its most uncompromising manifestation; to know Woolman is to know the sweeter faith of the Quaker in its most kindly, most loving, and most appealing aspect."—P. 1113.

Whittier is represented by twenty-three poems, including The Barefoot Boy, Snow-Bound, The Eternal Goodness, and several from the anti-slavery group. A Friend to the manner born would be hard put to it to improve upon the authors' elucidation of Whittier's militant pacifism and of his attitude toward creeds and priestly mediation.—P. 1117.

The influence of Friends and especially of Elias Hicks upon Walt Whitman is recorded.—Pp. 1213, 1214.

—The influence of Quakers occupies a large place in the new book, *The Repression of Crime: Studies in Historical Penology* (New York, George H. Doran and Co., 1926). The author, Harry Elmer Barnes, Professor of Historical Sociology in Smith College (Massachusetts), is most widely known as an outspoken opponent of the commonly accepted (Allied) views about responsibility for the World War. But he has already written on New Jersey penology and is issuing a book on the evolution of penology in Pennsylvania. In connection with the latter subject, readers will recall his valuable paper on "Criminal Codes of Pennsylvania," which appeared in the BULLETIN, vol. xi, 1922. He is therefore familiar with Quaker methods in Colonial America and it is largely with Colonial America that this volume deals. He has little to say about Quaker pioneers in prison reform in England, but in America much about William Penn, the Philadelphia Society for Alleviating the Miseries of Public Prisons, and the Pennsylvania Prison Society. He relies much on the writings of Friends, from John Howard and Roberts Vaux to Stephen Hobhouse, Albert Votaw, and Louis N. Robinson.

HENRY J. CADBURY

—A pamphlet *History of Hickory Grove Meeting* is at hand, published at West Branch, Iowa, 1925. It consists of papers and various historical data presented at a reunion of former members and attenders, held 11 mo. 9, 1924, when the meeting was being laid down. The meeting was founded by conservative Friends about 1855 (exact date not given) as a result of the Gurney-Wilbur separation. It became a Monthly Meeting, 5 mo. 21, 1863, under the care of Stillwater Quarterly Meeting, Ohio. A list of former members and of marriages is given.

—The Committee on Education of Philadelphia Yearly Meeting of Friends (154 N. 15th St., Phila.) has done well to publish, in pamphlet form, Elbert Russell's valuable paper on "Early Friends and Education."

This was published serially in various Friends' papers in 1924, as noted in the BULLETIN, 13 (1924) : 99.

—Friends everywhere will be interested to know that a biography of the late Timothy Nicholson, of Richmond, Indiana, has been prepared by Walter C. Woodward, Ph.D. The book came from the press in the early autumn of this year and will be reviewed in the BULLETIN of next spring.

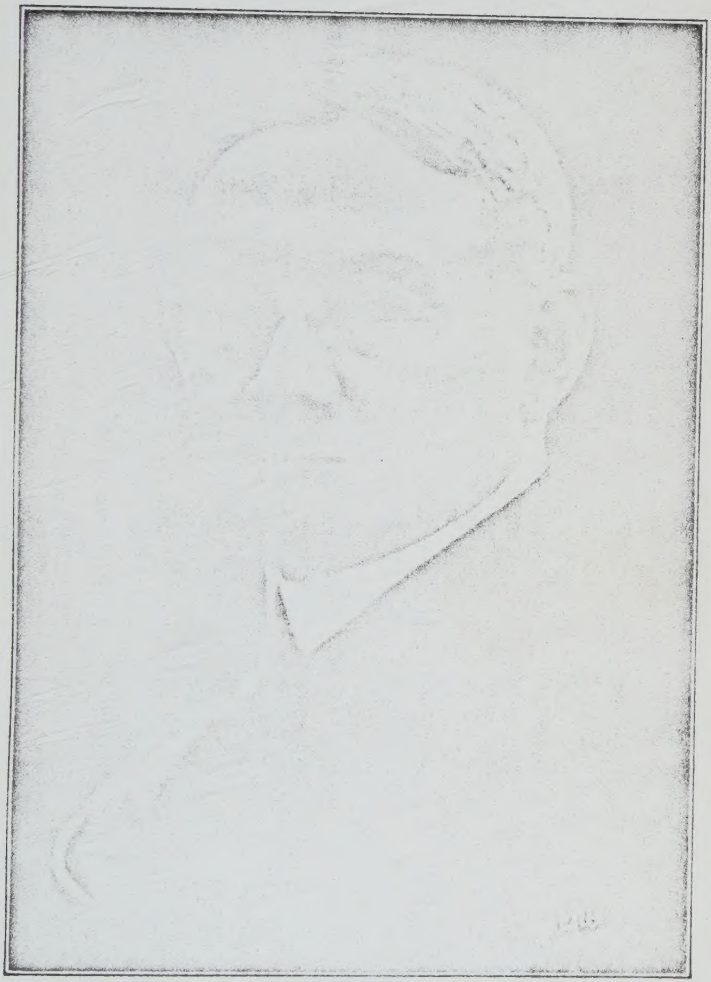
—Our fellow member, Professor William I. Hull, of Swarthmore College, is now adding the finishing touches to his *History of Quakerism in Holland.* He is working on the fourth volume which will be devoted to biographical sketches. He is in negotiation with various publishers but has not yet decided which one will bring out the books.

GEORGE VAUX, JUNIOR

After this BULLETIN was in type occurred the death of George Vaux, Jr., late President of Friends' Historical Association. The editor is glad to be able to add this note and the portrait opposite before printing this number.

George Vaux, Jr., was born in Philadelphia, 12 mo. 18, 1863, and died at his home in Bryn Mawr, Pennsylvania, 10 mo. 23, 1927. He was the son of George and Sarah Morris Vaux. No attempt can be made here to mention his many public services nor his varied activities for the Society of Friends. These have been set forth in other periodicals. It should be said in this place, however, that no Friend in America was more deeply interested than he in the history of the Society of Friends. He was a tireless collector of Quaker historical materials. He frequently exhibited these at meetings of Friends' Historical Association, as recorded in former numbers of this BULLETIN. His suggestions to the editor were most helpful and his knowledge often helped untangle difficult historical problems. Reference is made on p. 73 above to his recent contribution concerning the earliest Friends' meeting houses in Philadelphia.

After serving as President of Friends' Historical Association most acceptably for two years he retired near the end of 1926 on account of serious ill health. Many members noticed with appreciation at the time of his retirement that he made the effort to come to the evening meeting and to preside until his successor was inducted into office. That action was typical of his faithful, efficient service in the many good causes to which his life was given.



GEORGE VAUX, JUNIOR

1863–1927